

**Lost in the  
Bottomless Pit**

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REV. J. HOWARD CASHMERE



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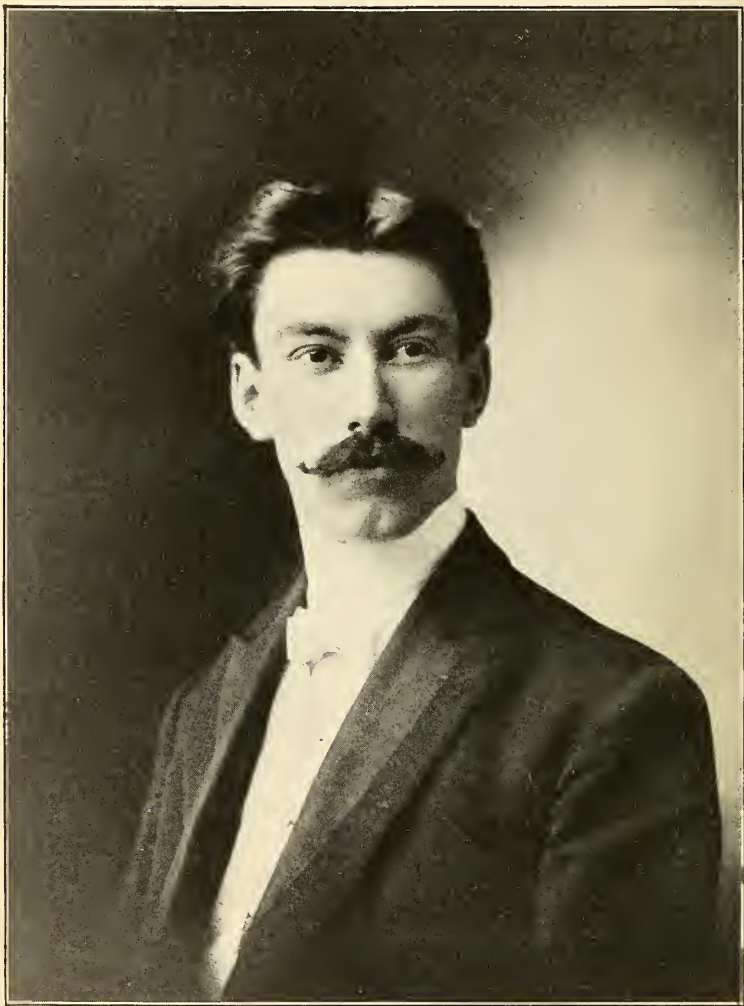
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J. HOWARD CASHMERE.

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# LOST IN THE BOTTOMLESS PIT

A REVELATION

FORMING

## A Working Hypothesis

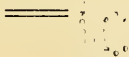
FOR THE

SOLUTION OF EVERY PROBLEM  
OF LIFE AND MIND.

BY

REV. J. HOWARD CASHMERE

*Professor of  
Hypnotism, Mesmerism, Telepathy, Clairvoyance and  
Allied Psychic Phenomena*

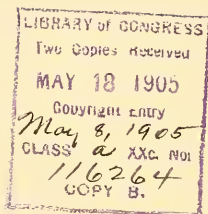


*"And many of them said, He hath a devil, and is mad; why hear ye him?"*

*Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"*

—(John X, 20-21.)

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## PREFACE.

*"The light shineth in darkness, and the darkness comprehended it not."* In presenting this book to the public, I do so with many misgivings, fearing that the time may not yet be ripe for the true comprehension of the great truths of being. Every new conception of a truth is scoffed at. Galileo was tortured by the Inquisition for his new teachings concerning astronomy; Columbus was scorned because he imagined he could sail around the world; and to cite a case of more recent date we find that our great inventor, Edison, was termed "insane" for thinking that it was possible to send several telegraph messages over the same wire at once. At the present time, however, men of science are somewhat careful about denying the possibility of the correctness of any new hypothesis that may be offered for their consideration. And to those who must see before they will believe, the mere assertion or statement of anyone, especially concerning subjects prominent in this book, gives little if any weight to the propositions presented.

For this reason I have frequently quoted prominent authors, both atheists and theists, and have gradually led up to the propositions presented in

the introductory part of this book, by giving the reader a general knowledge of those sciences which have a direct relation to the subject of the following essays.

One night in November of this past year, I arose shortly after midnight with an unaccountable impulse, and while but partly awake wrote the lines in meter, which I present under the title "*The Voice of God*" in Part II of this book. In my endeavor to solve the full meaning of those lines, written as an inspiration, the propositions which I am about to present concerning the *ego*, or spirit of man, were evolved.

To those who wish to accept the propositions within as mere hypotheses I believe they will prove valuable in explaining many of the mysteries of this lower plane.

It should be borne in mind by my readers that the object of speculation is not to devise theories for their own sake, but to furnish a *working hypothesis* which will help us to understand the facts of the subject under consideration, and also to lead to a further discovery of facts.

From my earliest recollections, I have been a student of the "*words*" and "*works*" of God, and slowly but surely I have received additional light from that "*Light which lighteth every man that cometh into the world.*" Not because I have lived a more perfect or purer life than others, for I have not, and my life has been filled with many

errors; but from a desire, God given, and coming from my inner self, I from childhood have been a seeker after Truth, and like all those who have realized their oneness with the Great All, and have been the recipient of His divine messages of light and love, I am filled with the desire to lead others in that Light of Truth which is Eternal.

From thoughts which have, apparently, come to my mind like the remembrance of another life; from a close study of the words of Jesus and his immediate followers; from a close investigation into the realms of both physical and psychical sciences, I have finally gained what is to me a clear conception of the nature of the *ego*, and its relationship to the great All, or God.

Having had a practical experience for a number of years, both in public and private life, as a demonstrator and teacher of those psychic phenomena, usually termed occult, mesmerism, hypnotism, telepathy, spiritism and many other similar abnormal manifestations, I believe that I am in position to discuss these numerous psychic activities intelligently. Not as yet finding it necessary to entirely inhibit my normal consciousness, or, in other words, to use the *deeper trance*, in order to produce the highest mental phenomena, I have received the full benefit arising from the thoughts received while in both the objective and subjective state.

While the propositions which I will present

concerning the *ego*, or spirit of man, may at first appear startling to those who have not made a study of this subject, yet I believe that a closer acquaintance with the subject will impress the casual reader with the sincerity of my effort to keep within the limits of correct reasoning.

If this book will enable others to receive a clearer comprehension of these higher truths of being, and remove but a part of the mystery which has surrounded this and allied subjects for ages, then my object in writing these pages will be partly accomplished.

Part II of this book has previously been issued in booklet form, and if the reader should find repetitions or want of harmony between the two parts, it is because a pressure of other work has prevented me from making a complete revision of the essays previously published.

In my investigations of the physical and psychological sciences bearing upon the questions discussed in this book, I have been careful in quoting only those writers who are recognized as authorities upon these subjects; and if I have failed to give credit where credit is due, it is because of my haste in writing. I take occasion to acknowledge my indebtedness to the following works: Haeckle's Riddle of the Universe, and The Evolution of Man; Huxley's Essays; Flammarion's Unknown; Hudson's Law of Psychic Phenomena; Hudson's Law of Mental Medicine; Remsen's

Chemistry; Steele's Physics; and to O. S. Fowler, the celebrated phrenologist, now deceased, I credit the location of the *ego* of man in the right central lobe of the brain. And to the writings of Flechig, who has recently pointed out as the result of his microscopic investigations into the brain of man, that very specific structures are found in these central lobes, which are wanting in other mammals.

J. H. C.

Denver, Colo., March 1, 1905





PART I.



## INTRODUCTION.

THE TIME HAS COME. I have a message of life and light for all the world. The hour is at hand when all may know the mystery of life, of the *ego* and God, and through this knowledge gain eternal life. "*And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*" The last century has witnessed the greatest advance in both physical and psychical knowledge the world has ever known. Science has established the *inseparableness of spirit, or energy and matter*, and by unifying the chemical law of the "*persistence*" or "*indestructibility of matter*" established by Lavoisier in 1789, and the physical law of the "*persistence of force*" or "*conservation of energy*" discovered by Mayer in 1842, into the one great law of the "*persistence of matter and force*," we have achieved the greatest intellectual feat of the past century.

The *monistic* philosopher is right. The *dualistic* philosopher is right. Spirit, or Force and Matter exist, yet both are One, are but different manifestations of the All, are but different attributes of the Cosmos. Spinoza, the founder of pure monistic philosophy, first perceived this great

truth, which more clearly expressed is, that matter, or infinitely extended substance, and spirit, the omnipresent force, the sensitive or thinking substance, are the two fundamental attributes or principal properties of the all-embracing Divine Essence of the Cosmos, the Universal Substance, the All, the Infinite, the Eternal.

With finite understanding we cannot conceive that matter may exist and *be operative* without spirit or force. Force or energy is but an attribute of substance; we cannot conceive of the existence of force other than as a condition or quality of something tangible, that is, we cannot conceive of anything that is not something. Matter and force are inseparable; one is complementary of the other; each is necessary for the manifestation of the other, and the discovery and establishment of this all-embracing cosmological law has opened up the way for a clearer comprehension of the All and has forever banished the superstitious dogma of *actio in distans*. As to the real nature of the Cosmos or the All, we as yet may only conjecture; we perceive its space filling attribute, matter; we recognize its attribute of moving force, energy; but of the underlying substance possessing these two qualities, we only know that it is.

Why do we only know that it is? Why do we not know just what these atoms of this "substance" look like. *It is because we are blind, totally blind.* I am not speaking figuratively; I

mean just exactly what I say. *We are literally and truly blind.* What we know as sight is merely a highly developed sense of feeling; the eyes are really highly sensitive organs of feeling. In fact, to really *see* as we formerly regarded the process of seeing would be nothing less than a continuous miracle.

What we call seeing is a vibratory movement of light waves impinging upon the atoms of retina of the eye; the "voices of many atoms." The eye may be compared to a host of musicians whose work it is to echo the voices which impinge upon them. All the voices are borne up to the *ego*, who may listen to one or all as it may wish, just as a trained musical director may pick out the music of any instrument among a hundred and listen to that alone. Thus the ego may concentrate its attention upon any part of the image it may wish.

I am going to explain this truth fully, that everyone may know that he is really blind, and thus by knowing this may receive *real* sight, which is knowledge gained from the Light of Truth. Man has no other sense than that of feeling. The fingers feel the vibration of masses of substance; the tongue feels the vibrations of molecules of substance; the nostrils feel the vibrations of atoms of substance; the ears feel the vibrations of gaseous substance; the eyes feel the vibrations of the ether substance. The reason that man cannot "see" an atom of substance is because

he can only feel the wave in the ether coming from that atom; you can magnify the size of "feeling" coming from the atom, but you only magnify the wave in the ether, the atom is just as small as ever, and you can no more ascertain its *real* size (though you can its comparative size) by "feeling" the waves coming from it, than you could tell the size and shape of stones thrown into a still lake by an examination of the waves which were propagated in all directions from the place where the stone enters the water. What, then, do we really know about the outer world? What can we really know about it from the ether waves coming from it? It was only by an analysis of those waves coming from separate atoms (incandescent gases) that we really knew there were any atoms. The only explanation we can postulate for the phenomena of sight is that man is billions times larger than he conceives his "body" to be. We have, however, by comparing things to our own self which *we have assumed to be a certain size*, gained a conception of the relative size of all masses of substance; and from a multitude of observations and calculations, to long to be given here, we have estimated the approximate size of an atom of hydrogen to be one 480-millionth of an inch, that is, if 480,000,000 hydrogen atoms were placed side by side they would make a line just an inch in length. If we took the immortal atom for a standard unit of meas-

urement, and gave to it the height of <sup>our mind</sup> man, we would speak of man then as a being who was 500,000 miles high, or 31,680,000,000 times as high as an atom of matter. Man then would be a being so tall that if he stood upon the earth of the size we think it now he would find the moon below his waist.

There is no possibility at present of gaining other than a comparative conception of the size of anything, "of absolute magnitude we can form no conception; all magnitudes are known to us as equal to, more than, less than, certain other magnitudes." (Spencer.) Until we acquire some other "feeling sense" than optical, or other than microscopic magnifying power it is evident that we will be unable to gather any adequate conception or comprehension of the *real* nature or character of the underlying substance in its ultimate division into atoms, other than through the "thought," or "feelings" brought to us by the Light of Truth.

From our clearest conceptions of the infinity of space we must reason that there can be no more limit to its fractional division than there can be to its infinite extension. We can conceive of just as many subdivisions of an atom, though it seems impossible to divide one, as we can enumerate atoms. It is an infinity in either direction; and man, a conscious atom, on which the impression from either direction impinge, that is, from within

or without, stands midway between these great Infinities. Within the atom there is order and Light, and that is God; each atom is an infinity of itself; outside the atom all is darkness and disorder; an infinity of infinities, forming constellations of illusions. Who is bold enough to say that there is not just as great an intelligence, just as many entities within the atom as there is without? Who is he that can conceive of a particle of substance so small that he cannot mentally divide it into parts? Neither can he fix any limit to the number of atoms which fill the whole outer infinity of space.

If we could really *see* there would be no darkness. If we could pierce beyond the great sphere of constellations, which entirely surrounds us and which has been called "the eyes of God;" we perhaps might come to a great sphere of life which surrounds the whole infinity which contains us all. Every "constellation of atoms" within this sphere are perhaps but the "thoughts of *our* God," are but a mirror, or duplicate of the impressions which *our* God receives from the "atoms" like itself, which makes up the infinity of a greater "atom" which surrounds the hosts of "atoms" like *our* God, even as all these hosts of "atoms" in the infinity about us are surrounded by our *God*. Who, then, dare say that our thoughts are not "things," things or smaller "atoms" within us, who look upon us as *their* God, and who them-



selves are an "atom" with an infinity of smaller "atoms" within, and so on comparatively smaller and smaller forever and ever. Is not this a true comprehension of infinity? We are but atoms, perhaps the very last constellation of atoms, who are within a mighty sphere, or infinite atom, how large we may not know, who have not been created into immortal shapes.

( The ether is the God Substance which fills this great infinite atom. In any direction we may go and find our God, for He entirely surrounds us. )

We cannot detect the presence of ether by the means used to recognize matter, yet we know that it has a real existence from its manifestations, and from our ability to utilize it as a medium for the transmission of intelligence. By a deeper study of the forces at work in nature and by the facility with which we are able to transmit power and intelligence to a distance, we see that it is not necessary that the Creator should be present to give us inspiration. Tesla and others have contrived mechanisms so sensitive and responsive to the effects of ethereal undulations, that with their aid engines, motors, etc., may be stopped, started or reversed, while at a distance, or a fuse connected with an explosive discharge ignited at whatever moment it may be desired. If the ingenuity of man can accomplish such wonderful things as these through a medium which is so subtle and ethereal as to escape the perception of his senses

other than through its manifestations, should we then prescribe limits to the power or action of a Supreme Being who works through the same subtle medium? A miracle as it is usually regarded is an absurdity. Every manifestation in the whole realm of nature perceived by man is traceable to natural causes, if his intelligence is sufficiently acute to make the tracings. The soul when it has developed the higher telapathic and intuitive faculty thinks and feels with its inner psychic senses, thus reaching a higher development in wisdom and reason, conceiving of many things concerning the Infinite and the Eternal, which before it could not even conceive that it might be conceivable.

As I have posited that the real *ego* of man is but a highly conscious atom with a nature something like, or that really is, a hydrogen atom, I will try to make this postulate consistent with the light of our highest knowledge of the surrounding infinity, and of the infinity within ourselves which forms our consciousness, as yet we do not know whether the impressions we apparently receive from without are but the mirror of those that come from within, or that the reverse is true, or that we really receive impressions from both directions. One or the other or both we are certain must be true. If the former is true, then we are the whole infinity and the impressions we receive come from within not without. If the latter is true then we are but a sensitive atom of the infinity upon which

the impressions from the infinity without impinge. If both are true we receive impressions from the infinity within and without, but in each case it is the same; we can only be a mirror, a mirror receiving impressions, comparing to a spherical shell with a mirror on both its outer and inner surface.

Then this is the picture I present of the atom, a spherical shell with a sensitive outer and inner surface, and filled within and surrounded by a sensitive God substance, an immortal ether. This picture is but a figurative one; though I see a "light" ahead, it has only commenced to dawn, and as yet "we see through a glass, darkly;" "but when that which is perfect is come, then that which is in part shall be done away," then shall we see "face to face." We are yet groping blindly in the Doubting Castle of Giant Despair, which is man, but some of us have "found the Key of Faith" within, which is the God Given Light of Truth.

If a second of time, which is our unit of measurement, is also the unit of God's measurement, that is, if it is the day of God's time, and this is what the *ego* from the beating of its "heart" would choose, then upon the real plane a day of the Lord, or our second, is just 1,000 years. For if the size of man is 31,680,000,000 times larger than he now conceives himself to be, and that what he thinks is his real size is really the size of his real self, or *ego*, which is the size of a hydro-

gen atom, and this is what we would infer as each *ego*, on its coming to consciousness in this world, seems to attribute the same comparative size to itself as every other *ego* does, and without doubt it is the same with the *ego* of animals, each one thinking their body to be the same size as the conscious atom or *ego* within, then his conception of time would be as proportionately small, 31,680,000,000 times too small. One second would therefore equal 31,680,000,000 seconds, or 1,000 years.

If the reader will turn to the Gospel according to Mark, chapter VIII, from the 22nd to the 26th verses, inclusive, and read the story of the blind man who, when suddenly given sight after being blind from birth, saw the legs of men "as trees, walking," he will find a startling application to this first phenomenal sight of the blind man to the proposition I have just offered. It would seem that this man who had never seen before, had upon the first opening of his eyes, seen the forms of men as immense giants, which were so tall that he had referred their appearance to the largest and tallest things he had previously gained a conception of, namely, trees. Is it any wonder that Jesus, when asked, "Who did sin, this man, or his parents, that he was born blind?" answered, "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him." Has it taken all this time for the

works of God to become manifest? Are we never to *see, really see?*

You think I am mad do you not? I presume you do. But the *Light* of the world was called mad because he told the people that they were blind and tried to open their eyes. Are you still so evil that you will reject the *Light* the same as those Pharisees of old?

*“And many of them said, He has a devil, and is mad; why hear ye him?”*

*“Others said, these are not the words of Him that hath a devil. Can a devil open the eyes of the ‘blind.’ (John X, 20-21.)*

*“And Jesus said, For judgment I am come into this world, that they which see not might see, and that they which see might be made blind.*

*“And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?”*

*“Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.” (John IX, 39-41.)*

Is it any wonder that the people at that time when *Light* came unto the world, who had so little objective knowledge of the process of sight, were unable to understand the real truth of the teachings of Jesus, and that seeing the utter impossibility of making them understand he taught them in parables. Jesus further said, *“No man can come to me, except the Father draw him; and I*

*will raise him up at the last day.*" Thus at the "last day," which is the last "second" of your life, if you, the *ego*, are vibrating in harmony with the Father, from the very law of attraction which I will fully demonstrate later, you, the *ego*, though not always your whole "body" will be translated like *Enoch, who "walked (moved in harmony with) with God, and he was not for Good took him."*

Either the *ego*, the real man, or spirit, is blind, or else it "*has eyes and sees not,*" because the light of the spirit, which is the Light of His Presence, does not penetrate this bottomless abyss. From our former conception of sight, we must conclude that if on the spiritual plane there is a real process of seeing, that is, a process that is not really a sense of feeling, it must necessarily partake of the nature of Omniscience. To have the real spiritual eyes of the *ego* opened would confer upon it all the attributes of an Omniscient, Omnipresent, and Omnipotent Being, thus giving it the power to annihilate time and space, so that it could be anywhere and everywhere at any time it chose to be.

Spiritual blindness, then, is synonymous with ignorance or darkness, which so burdens the *ego* with materiality that it becomes out of harmony, or unlike, the Homogeneous All, and thus from its unlikeness to the All, it receives an individuality. The whole object or function of the individual, therefore, is to rid itself from its burden of ig-

norance or materiality that it may be accepted back into the All. And in so far as we gain the Light of Truth do we become acceptable unto the All. We can conceive that to an immortal homogeneous All, time could have no real existence, and thus by the annihilation of time the infinitude of space would lose its attribute of extension as there would be nothing but an infinity of homogeneous substance with which it could be compared. Therefore, to the All, or God, space and time have no real existence. We can conceive how that the *ego* of man, an atom of the All, surrounded by a host of other like atoms, and with these other atoms separated or cut off in some manner from the All, loses the attributes of the All, which are Omniscience, Omnipresence and Omnipotence.

This separation or segregation of the individual from the All, is responsible for man's present "blind" condition.

As we know the *ego* of man has lost these Divine attributes, the legitimate conclusion, therefore, is that the *ego* is separated from the All, or God.

The object of this book is to present such a clear conception of the All, and of the hosts of atoms, or *egos*, which are separated from it, that each and every atom may become once more in harmony with that great All and thus from that very harmony, *which I have posited to be the se-*



*cret of all attraction*, may be drawn once more back to the All.

*Every movement which man perceives, whether we call it life, spirit, energy, force, chemical affinity, etc., is but the result of the attraction of those atoms which are vibrating in unison.*

Through investigations of a chemical nature, we have demonstrated that all things known to man are made up of a few simple substances, either existing alone or in richly various combination. These simple substances when existing alone are called the *chemical elements*, or the elementary substances; the things resulting when different elements are united together are called *compounds*.

Through a multitude of observations we now know that the elementary substances are made up of tiny, *immortal* and, apparently, unchangeable beings which are termed atoms. Through the aid of the wonder-working *spectroscope* and by a delicate apparatus, called *diffraction grating*, which is a metallic mirror on the face of which upward to 40,000 lines are ruled side by side in a space an inch wide, we are enabled to calculate the length of the light waves coming from electrified or incandescent atoms. Knowing the speed of light waves, after their length is known, it is an easy matter to calculate their frequency per second, Knowing that all electrified bodies vibrate or give out etheric discharges or waves, with a frequency in proportion to their diameter; we are enabled



to estimate the approximate size of the atoms of matter from the frequency of their undulations per second. When the white light is dispersed into its different colors, by being reflected by the surface of the grating, a "picture" of the different frequencies per second is thrown upon a screen which is spread out like a ribbon which is red at one end and violet at the other. Between these colors lie orange, yellow, green, cyan-blue and ultramarine blue. This picture is called a spectrum.

The limitations of this book will not permit a full discussion of this interesting subject here, and I refer the reader to any recent work upon physics; suffice it to say that we have found that each element when its atoms are separated by heat and become incandescent (a heated gas), give a spectrum of one or more bright lines, and thus by the analysis of the spectrum of distant stars, we have found that they are made of the same elements as those which form the many compounds of earth; and from this discovery, declared by scientists a century ago, to be utterly impossible for the mind of man to ever know, we have justly concluded that the entire universe is made up of these simple elementary substances.

As we know that a "picture" is only the reflected motion of wave frequencies, we conclude that the *bright lines* given off from the spectrum of any element faithfully records their frequency of discharge per second. Knowing that the whole

range of the spectrum covers but an "octave," that is, the ultra-violet waves have a frequency of 760,000,000,000,000 per second, which is just double of those at the other end, or the ultra-red, which have a frequency of 380,000,000,000,000 per second, by locating the position of the bright lines in the spectrum given off from any element, we are able to calculate its approximate frequency per second.

The whole range of the visible spectrum has been aptly compared to an octave in music; the ultra-red waves representing the note C and the ultra-violet waves representing a note an octave above the other note, and whose vibrating frequency is just double of the note below; the colors between the red and the violet comparing to the intermediate notes within the octave. And just as the harmonious combination of these notes of music gives a pleasing sound to the ear, so does a harmonious combination of the colors give a pleasing picture to the eye. White light might be compared to the sounding of every note within the octave at once. Thus each of the different elements "beat" at a certain and unchangeable (?) frequency per second; and in plain terms the spectroscope enables us to tell just what kind of element the "light" is coming from by the "tone" or frequency of its undulations. Some of the elements, however, give out more than one tone, and from this we would conclude that they are really

a *compound*, or that the atoms of the element have different frequencies. This difference in "tone" is perhaps the only real difference between the elements, and at one time, when they were all beating in harmony, they would have formed one homogeneous All. This, in other words, has been suggested by Sir William Crookes, and others, who have pointed out that we may conceive that the elements as we now know them may have evolved from a simple primitive substance, or *prothyl*.

Chemical affinity may be the result of a certain vibratory relationship, similar to a "chord" in music, which moves the elements in harmony, and would seem to account for the elements uniting in a certain manner, discovered by Dalton in 1808, and which is termed the "*law of simple and multiple proportions*." Several years ago I published a theory to account for the phenomena of gravitation and magnetism, in which I pointed out that these phenomena were due to etheric undulations, and in which I prophesied that "the vibration of matter admitted by all would ultimately account for every force and phenomena known to man, and the difference between the elements of matter." This theory, with the observations that led up to it, will be fully presented in Part II of this book.

In order to show that I am not the only or first person to attribute a consciousness to each atom, and that the propositions which I am about

to present concerning the *ego* are but 'legitimate conclusions from the "atomistic theory of consciousness," I will quote the following passages from Haeckle, in *The Riddle of the Universe*, page 178:

*"Atomistic theory of consciousness.*—It is an elementary property of all atoms. This atomistic hypothesis goes furthest of all the different views as to the extension of consciousness. It certainly escapes the difficulty which so many philosophers and biologists experience in solving the problem of the first origin of consciousness. It is a phenomenon of so peculiar a character that a derivation of it from other psychic functions seems extremely hazardous. It seemed, therefore, the easiest way out of the difficulty to conceive it as an inherent property of all matter, like gravitation or chemical affinity. On that hypothesis there would be as many forms of this original consciousness as there are chemical elements; each atom of hydrogen would have its hydrogenic consciousness, each atom of carbon its carbonic consciousness, and so forth. There are philosophers, even, who ascribe consciousness to the four elements of Empedocles, the union of which, by 'love and hate,' produces the totality of things.

"Personally, I have never subscribed to this hypothesis. I emphasize the point because Emil du Bois-Reymond has attributed it to me. In the controversy I had with him (1880) he violently attacked my 'pernicious and false philosophy,' and contended that I had, in my paper on 'The Perigenesis of the Plastidule,' 'laid it down as a metaphysical axiom that every atom has its individual consciousness.' On the contrary, I explicitly stated that I conceive

the elementary psychic qualities of sensation and will, which may be attributed to atoms, to be *unconscious*—just as unconscious as the elementary memory which I, in company with that distinguished physiologist, Ewald Hering, consider to be ‘a common function of all organized matter’—or, more correctly, ‘living substance.’”

Haeckle here denies his subscription to the “atomistic theory of consciousness,” but further on in the same book, page 220, he contradicts himself.

After summing up the merits of the “kinetic theory of substance,” founded by Newton, in which the atoms themselves are represented as being “dead, separate particles of matter, which dance to and fro in space and act at a distance,” he quotes from J. G. Vogt, who established the “pyknotic theory of substance,” or the “theory of condensation.” Part of the quotation is here presented :

“These minute parts of the universal substance, the centers of condensation, which might be called *pyknatoms*, correspond in general to the ultimate separate atoms of the kinetic theory; they differ, however, very considerably in that they are credited with sensation and inclination (or will-movement of the simplest form), *with souls*, in a certain sense—in harmony with the old theory of Empedocles of the ‘love and hatred of the elements.’ Moreover, these ‘atoms with souls’ do not float in empty space, but in the continuous, extremely attenuated intermediate substance

(the ether), which represents the uncondensed portion of the primitive matter."

This theory Haeckle sums up as follows, rejecting the kinetic theory:

"Modern physics, for the most part, still firmly adheres to the older theory of vibration, to the idea of an *actio in distans* and the eternal vibration of dead atoms in empty space; it rejects the pyknotic theory. Although Vogt's theory may be still far from perfect, and his original speculations may be marred by many errors, yet I think he has rendered a very good service in eliminating the untenable principle of the kinetic theory of substance. As to my own opinion—and that of many other scientists—I must lay down the following theses, which are involved in Vogt's pyknotic theory, *as indispensable for a truly monistic view of substance, and one which covers the whole field of organic and inorganic nature.*" (The italics are mine.)

"I. The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved about by extrinsic force, but they are endowed with sensation and will (though naturally, of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other.

"II. There is no such thing as empty space; that part of space which is not occupied by ponderable atoms is filled with ether.

"III. There is no such thing as action at a distance through perfectly empty space; all action of bodies upon each other is either determined by immediate contact or is affected by the mediation of the ether."

On page 225 he again contradicts his first statement:

“The different relation of the various elements toward each other, which chemistry calls ‘affinity,’ is one of the most important properties of ponderable matter; it is manifested in the different relative quantities or proportions of their combination in the intensity of its consummation. Every shade of inclination, from complete indifference to the fiercest passion, is exemplified in the chemical relation of the various elements toward each other, just as we find in the psychology of man, and especially in the life of the sexes. Goethe, in his classical romance, *Affinities*, compared the relation of a pair of lovers with the phenomenon of the same name in the formation of chemical combinations. The irresistible passion that draws Edward to the sympathetic Ottilia, or Paris to Helen, and leaps over all bounds of reason and morality, is the same powerful ‘unconscious’(?) attractive force which impels the living spermatozoon to force an entrance into the ovum in the fertilization of the egg of the animal or plant—the same impetuous movement which unites two atoms of hydrogen to one atom of oxygen for the formation of a molecule of water. This fundamental *unity of affinity in the whole of nature*, from the simplest chemical process to the most complicated love story, was recognized by the great Greek scientist, Empedocles, in the fifth century B. C., in his theory of ‘the love and hate of the elements.’ It receives empirical affirmation from the interesting progress of cellular psychology, the great significance of which we have only learned to appreciate in the last thirty years. On those phenomena we base our conviction that even the *atom* is not without a rudimentary form of sensation and



*will*, or, as it is better expressed, of feeling (*aesthesis*) and inclination (*tropesis*)—that is, a universal ‘soul’ of the simplest character. The same must be said of the molecules which are composed of two or more atoms. Further combinations of different kinds of these molecules give rise to simple and, subsequently, complex chemical compounds, in the activity of which the same phenomena are repeated in a more complicated form.”

I have already shown that science has fully demonstrated the indestructibility of matter and force, and the *inseparableness of spirit and matter*; have fully proved that not one *atom* of matter can be destroyed when subjected to the most intense heat, or to any other process, whether physical or chemical, known to man; and that we have now reached the conclusion, compatible with the highest reason, that there is no other substance in all this universe than the *atoms* of matter and the imponderable *ether*. This latter part, the ether, once a mere hypothesis, is now known to have a *positive* existence. That the *ego*, or spirit of man, may have its existence as a gaseous or “aeriform being” is now proved to be one of the most gross and absurd superstitions. If there is a real materialization of a bodily form it must necessarily partake of the nature of flesh and blood, otherwise it is a mere hallucination. This is humorously, though positively, shown by Haeckle in the following quotation:

“Experimental physics has succeeded, during the last decade of the century, in reducing all gaseous



bodies to a liquid—most of them, also, to a solid—condition. Nothing more is needed than special apparatus, which exerts a violent pressure on the gases at a very low temperature. By this process not only the atmospheric elements, oxygen, hydrogen and nitrogen, but even compound gases (such as carbonic-acid gas) and gaseous aggregates (like the atmosphere) have been changed from the gaseous to liquid form. In this way the ‘invisible’ substances have become ‘visible’ to all, and in a certain sense ‘tangible.’ With this transformation the mystic nimbus which formerly veiled the character of the gas in popular estimation—as an invisible body that wrought visible effects—has entirely disappeared. If, then, the substance of the soul were really gaseous, it should be possible to liquify it by the application of a high pressure at a low temperature. We could then catch the soul as it ‘breathed out’ at the moment of death, condense it, and exhibit it in a bottle as ‘immortal fluid’ (*Fluidum animae immortale*). By a further lowering of temperature and an increase of pressure it might be possible to solidify it—to produce ‘soul snow.’ The experiment has not yet succeeded.”

Having shown the utter absurdity of the soul of man existing as a gaseous being, with a size comparable to the human body, what then is the real nature of the soul? What is consciousness? What are we? We cannot conceive of anything that is not something. I think; I feel; I receive impressions from things without, then I, the *ego*, must be something, and if I am something, then I must have a real existence, must occupy space, must have quantity, quality and form. Thus far there has been no satisfactory answer to these ques-

tions, nor has any hypothesis, as yet, been formed that would enable us to gain an adequate conception of the real nature or *size* of the *ego*, and which would explain the origin of consciousness. Flammarion, in the introduction of his book, *The Unknown*, shows clearly the desire and conviction of immortality:

“The universal and constant aspirations of all thinking human beings, the reverence and affectionate remembrance in which we hold the memory of our dead, the innate idea of a Day of Judgment, the feelings inherent in our consciousness, and in our intellect, the miserable incoherence between the destinies of men on earth compared with the mathematical order which regulates the universe, the bewildering impression we receive of the infinite and the eternal as we gaze into the starry heavens, and beneath all this our certainty of the permanent identity of our I (our own individual existence) notwithstanding perpetual changes in our bodies and in our brains—all conspire to create in us a conviction of the existence of the soul as an individual entity which will survive the destruction of our corporeal organism, and which must be immortal.

“However this may be, scientific demonstration of all this has not yet been made, and physiologists teach us, on the contrary, that thought is a function of the brain; that without a brain there is no thought, and that all dies when the body dies. In this there is disagreement between the ideal aspirations of human nature and what we call positive science.”

Any theory of the Cosmos which would explain the mystery of life and death—that would explain just what happens to the conscious *ego*

upon the dissolution of the human body—from what source and just how this consciousness enters the material body at the moment of conception—would at once form a “working hypothesis” for the explanation of every action or phenomena known to man.

Science, through microscopic anatomy, has revealed that the human body is made up of millions of millions of little bodies, or cells, that each of these little cells is the body of another being with a consciousness in a lesser degree comparable to our own. It is further known that each of these cells is divisible into smaller parts, or *atoms*, which also have a consciousness.

In order to comprehend that our conception of size is determined by the units of measurement with which we compare other magnitudes, and that we can form no conception of absolute magnitude, I will illustrate by saying that a tiny atom of matter is practically as large as the great space enclosed by the visible universe, when both are compared to the great infinity of space. Infinity has such a wonderful being that any definite part of it is equal to the whole.

*Through the Light of Truth, the conviction has been forced upon my consciousness that I, the individual existence, the ego, the conscious entity, which is my real self, is but one of these tiny atoms; that there is nothing else in the make-up*

*of the ego of man except one tiny atom, who rules the many hosts of atoms who form the body.*

¶ *The ego of man dwells in the right of the two central lobes of the brain and is surrounded by a host of other atoms, which, with it, are encased in that small boney cavity situated to the right of the center of the head. The atoms surrounding the ego, or ruling atom, are connected with all parts of the body and brain through the sensory nerves, which are made up of hosts of atoms, and bring to the central consciousness impressions from the senses. At the left of the center of the head there is another similar boney cavity, containing another similar host of atoms, and connected to those surrounding the ego by a special "cord" of atoms. These hosts of atoms in the left boney cavity surround a central conscious atom, who is a companion self to the real ego, and which is termed the subjective or unconscious mind, and who has absolute control over those functions of the body called involuntary, and who, in fact, is the creator and sustainer of the whole human body. It, however, merely directs the hosts of "cells" and "atoms" who make up the body, through its control over the various involuntary organs, and is under the control of the ego, or normal mind in so far as the latter may control the action of the former through its power over the voluntary muscular motor system. But in the main *the normal mind has no free will*; each act of the will is now known to be*

fatally determined by the *past* as well as the *present* mental and physical condition of the individual, and also further modified by the impressions coming from his outer environment.

The *ego*, or normal mind, is the supreme ruler of the body, in everything that pertains to physical movements that are not functional activities, but it leaves the latter and all other details of the "life process" to its companion *ego*, or subjective mind.

That *ego* which has become the conscious atom of man has its incarnation in one of the little animalcules found in the male spermarium. Its companion *ego*, or subjective mind commences its present incarnation in a female ovum or egg. That this latter part is really more vital to the existence of the embryo being is shown by the fact that but one egg is formed in the female, at certain periods, while untold millions of male cells are formed and wasted at each conception, and but one has the fortune to penetrate the ovum, except in the case of twins or triplets.

"The human ovum, like that of all other animals, is a single cell, and this tiny globular egg cell (about the 120th of an inch in diameter) has just the same characteristic appearance as that of all other viviparous organisms. The little ball of protoplasm is surrounded by a thick, transparent, finely reticuled membrane, called the *zona pellucida*; even the little, globular, germinal vesicle (the cell-nucleus), which is enclosed in the protoplasm (the cell-body), is the same size and the same qualities as in the rest of

mammals. The same applies to the active spermatozoa of the male, the minute, threadlike, ciliated cells of which millions are found in every drop of the seminal fluid; on account of their lifelike movements they were previously taken to be forms of life, as the name indicates (spermatozoa—sperm animals). Moreover, the origin of both these important sexual cells in their respective organs is the same in man as in the other mammals; both the ova in the ovary of the female and the spermatozoa in the spermarium of the male arise in the same fashion—they always come from cells, which are originally derived from the coelous epithelium, the layer of cells which clothes the cavity of the body.

“The most important moment in the life of every man, as in that of all other complex animals, is the moment in which he begins his individual existence; it is the moment when the sexual cells of both parents meet and coalesce for the formation of a single simple cell. This new cell, the impregnated egg cell, is the individual stem cell (the cytula), the continued segmentation of which produces the cells of the germinal layers and the gastrula. With the formation of this cytula, hence in the process of conception itself, the existence of the personality, the independent individual, commences. This ontogenic fact is supremely important, for the most far-reaching conclusions may be drawn from it. In the first place, we have a clear perception that man, like all the other complex animals, inherits all his personal characteristics, bodily and mental, from his parents; and, further, we come to the momentous conclusion that the *new personality which arises thus* can lay no claim to ‘immortality.’ (The italics are mine.)

“Hence, the minute processes of conception and sexual generation are of the first importance. We



are, however, only familiar with their details since 1875, when Oscar Hertwig, my pupil and fellow-traveler at that time, began his researches into the impregnation of the egg of the sea-urchin at Ajaccio, in Corsica. The beautiful capital of the island in which Napoleon the Great was born, in 1769, was also the spot in which the mysteries of animal conception were carefully studied for the first time in their most important aspects. Hertwig found that the one essential element in conception is the coalescence of the two sexual cells and their nuclei. Only one out of the millions of male ciliated cells which press round the ovum penetrates to its nucleus. The nuclei of both cells, of the spermatozoon and of the ovum, drawn together by a mysterious force, which we take to be a chemical sense-activity, related to smell, approach each other and melt into one. Thus, by the sensitive perception of the sexual nuclei, following upon a kind of 'erotic chemiotropism,' a new cell is formed, which unites in itself the inherited qualities of both parents; *the nucleus of the spermatozoon conveys the paternal features, the nucleus of the ovum those of the mother*, to the stem cell, from which the child is to be developed. That applies both to the bodily and to the mental characteristics." (The italics are mine.) (Haeckel, in "The Riddle of the Universe," page 62.)

From the moment of conception when the male and female sexual cells coalesce, the dual existence of the entity begins. Not that every other atom which helps to build up the body is not a conscious sentient being like the "two rulers" of the body of atoms, but I, among a host of others who have "been faithful in a few things" have been

made the "master over many things." Many were called at the moment of conception, millions of them, but I alone was chosen to be the ruler of the new "world," which from the moment of conception receives the "material" to build its embryo "body" from the mother, until finally its body enters into a new existence as a little child, and as the time passes on it attracts to itself a host of other atoms which form the countless number of cells which make up an adult form.

When by any means the host of atoms which forms its "body" is dissolved, the *ego*, if it is *partly* in harmony with that Great All, is by that subtle harmony drawn up to a higher realm and enters the presence of the Great Ruler, and if it wishes to become fully in harmony with that Great God, thus being considered worthy of His Divine Mercy and Love, it may dwell forevermore with him; but if it has not listened to "that still small voice" of its "guardian angel" during its existence as a human *ego*, it is beaten with stripes of ignorance, which blinds and burdens it down with darkness and is drawn back again to those burdened like itself, there to pass through further incarnations until it may become in tune with the All and be drawn back again to those purer realms above.

If the *ego* of man is not at the present time immortal, then, from our very conception of immortality, it could never become immortal. *An im-*



*mortal being can, obviously, have no beginning or ending to its existence.* From our very conception of consciousness we cannot conceive it other than as an *immortal* attribute of an indestructible, indivisible, tangible, *immortal* atom of God Substance, neither can we conceive how two atoms may unite their consciousness in any other way than by being *en rapport* by contact or telepathically through the medium of the ether, which is the impressible homogeneous God Substance.

If, then, we accept the proposition that the *ego* of man is an *immortal atom* of the Great All, which through the Light of Truth, God Given, I now proclaim, *then there is no death.* Do you hear? *I say, THERE IS NO DEATH.* I boldly assert, without fear of successful contradiction, that science through its demonstration of the utter impossibility of the destruction of one atom of substance, has *positively proved* that there is no such thing as death. The conception and belief in death is the grossest and most absurd superstition that ever clouded the consciousness of man.

There is no action at a distance without contact; every impression received by the consciousness comes from immediate contact or through the medium of the ether, which is such an impressible substance that it conveys or transmits every movement given to it in whatever direction the impulse is given to it. This high sense of feeling which I will term "psychic feeling," and which is

comparable to Omniscience, conclusively shows that we are all One. We would further infer that when an atom is surrounded by other atoms, that are "asleep" or silent and motionless, and if no impressions were coming to it from the ether, it would also become "unconscious," and that its degree of consciousness from the minimum, or unconsciousness to the maximum, or Omniscience, depends upon the quality of the consciousness of those atoms with which it is *en rapport*, or in "tune." And thus by becoming *en rapport* or in tune with the Great All do we approach Omniscience; for by coming in tune with another consciousness and receiving impressions from it, memory, through a process known as the "law of neuromics," the "association of ideas," or "representation of past experience," is awakened, and this gives rise to that feeling that we have experienced that sensation before, or that we are receiving a telepathic communication.

The first evolution of the *ego* commenced when it gathered to itself other associate atoms (a brain), whose office was to remember all the impressions coming to the central consciousness. This concomitant acquired by the central atom gave it the power, by its ever ready aid to memory, to operate upon its environment with "reason." And soon as man became able to record his thought by means of "written symbols," and made an "immortal" record for the benefit of offspring, the

reason of the succeeding generations became more highly developed. It is through the aid of books that man is slowly but *surely* approaching Omniscience.

We know that our arms and limbs may be amputated, all our organs of sight, hearing, smell and taste be destroyed and part of the brain and other organs be removed and still we have consciousness, may think and reason. We know, therefore, that the material body is not our real self. Mathematically, then, we can demonstrate that we, the *ego*, are the last atom. I remember when I was a child I frequently had a peculiar dream. In a state comparable to the illumination, I saw a host of other forms like myself, surrounding me in every direction but all seemed dead and still, and I would awake in horror, saying, "they are all killed but me." I now, in the light of the theory I have offered concerning the *ego*, in a way understand its meaning.

Hudson, in his *Law of Mental Medicine*, posits that sleep "*is the isolation of the brain cells from physical contact.*" This hypothesis is fully discussed by him in the chapter on "*The Mechanism of Inhibition,*" showing its application to the inhibition of pain and other sensations, and to this work I refer the reader to a full discussion of this interesting subject.

The gathering of a host of atoms into a harmonious "body," the evolution of the special sense

organs, especially the eye, which has such a highly developed sense of feeling, that in the impression that it receives from without, and the distinction with which it perceives the form of masses of atoms, so nearly equivalent to a real, miraculous process of seeing would seem to illustrate that the atoms who have evolved by their association, this highly developed sense organ, have a consciousness and intellect comparable to Omniscience.

The consciousness of each atom, alone, proves that it has a soul that is immortal and divine; that at one time it was in harmony and formed a part of the Great Omniscient All. And while the memory of the atom may be blurred and obscure by the eternity of its existence since it was separated from the All, yet the remembrance of each atom of the time when it formed a part of Omniscience, is latent within its consciousness, often arising to the surface when any condition or question is presented to its mind, giving it the power to perceive the essential truth of being. This action is called psychic or that abnormalty of mind synonymous with genius. Intuition is the perceiving of relationships or connections between conditions or facts that are impressed upon the present consciousness by a recollection of an experience of a former existence, when similar facts and conditions were a prominent part in its former life. And from recalling the outcome of its former experiences, it is now *morally* certain that the out-

come will be similar to that of the former case. Dreams, then, may once have been a real experience; they may be assumed to be the subjective recollection of the latent memories of the *ego*. When the *ego* is, apparently, asleep, it may be merely in a state comparable to *reverie*, or *abstraction*, while living over its past experience. This might be inferred from the condition or process needed to restore the *ego* to its present consciousness, and which has given rise to the theory that time has but a subjective existence. We find that consciousness suspended in the time of "sleep" or coma, requires some impression or suggestion from its present consciousness before it can become awake to its present existence. Ordinarily your consciousness is assured by such a simple impression that were your attention not called to the fact, you would hardly know that such assurance was required. Upon the first awakening in a strange place and on the first arousing of the present mental faculties, you do not know for the time whether you are awake or dreaming; some impression from your present state is required before you are able to locate yourself, as it were, or to know whether you are really experiencing the sensations and impressions which are now coming to you, or whether it is but some dream memory of a past experience:

And often while dreaming you will have an argument with yourself, and try to convince your own consciousness that your dream is a reality, by

bringing up the memory of a former dream (?) to prove that the seemingly inconsistent impressions are really consistent; and so excited does the *ego* become when confronted by a seeming proof of an absurd conclusion, that *something* seems to awake it from sleep. Thus, we know that until reason and memory inform one how he came to be in a strange place he will not become fully awake. Then, as from that deep sleep of death, the spirit emerges from its untenable body; unless it is enveloped in a "wedding garment" of knowledge; unless it recalls an experience of a former flight through the realms of the spirit; it will be unclothed, speechless, standing in the outer darkness at the portals of the Great Unknown, there to wander about as in a dream until the last trumpet heralds it into eternal life or banishes it to a second "death."

Yet there is no *real* death; eternal life means eternal *light*. What we know as death is but ignorance, the *darkness* which fills this bottomless abyss. We are atoms out of harmony with the All, lost angels of God, groping blindly among the illusions and shadows that fill this *outer darkness*. These illusions may disappear, may dissolve like the shadows when the vibrations of light are all around, but it is only the illusions that die. There are just as many conscious, sentient, immortal atoms in the great infinitude of space as there ever were. You, I, all of us, are but one of

these atoms, each an angel of the Most High God; but we are all cast away and *lost in this bottomless pit*. And there is nothing else in all this place below but these many atoms, who are floating about as constellations in a great homogeneous substance (the ether) which gives to all the means to communicate with each other and with their God.

It would seem that, although there is one atom that rules the whole body, each of the other atoms who help to form the body are partly conscious of every thought that passes in the mind of the *ego*, through the channels of communication opened up by the highly sensitive atoms of the nerves. Each atom, apparently, desires to rest or sleep; this desire, however, may be only a desire for change, a desire to introspect, or to recall some past condition of its existence. Even in inorganic matter we find this same tired feeling, or desire to relax from strain is a common occurrence. This is shown in what is called the "electrolysis" of metals. Cables of bridges become weakened from the continual strain and must be replaced after a certain length of time. If, however, the metal is remelted or subjected to a high temperature, its original strength is restored.

The many peculiar lapses of memory, arising from a blow or fever; the various abnormal conditions like mesmerism, hypnotism, demonical possession, insanity, idiocy, may either be accounted for by the *ego* being unable to awake from its



sleep, or else overpowered by some other conscious atom, who has assumed control. These periodic changes in which the *ego* forgets his past existence entirely, and appears to be another person for a time and then changes back to his former consciousness, forgetting the intermediatè existence, is accounted for by assuming that first one and then another atom becomes the central intelligence.

The following note, taken from the New York Sun of a recent date, is a fair illustration of this latter condition. The entire article is too long to be inserted here: \*

"The Rev. Thomas Carson Hanna, a minister having a parish in Connecticut, while returning home in his buggy one evening, tried to step out to adjust the harness. In doing so he lost his footing and fell forward on his head. He was picked up unconscious and carried to the house of a friend.

"When he was restored to his senses several hours later he awoke, not as the Rev. Mr. Hanna, but with a new personality altogether. He was a full-grown man, with all a man's physical equipment, but his mind was as blank as that of a new born infant.

"He had a fresh personality which had to be taught how to walk, how to eat, which knew nothing of what the world contained, which had no sense of the difference between animate and inanimate things, and out of which a different sort of person entirely could have been made.

\* \* \* \* \*

"For nearly two months he remained in this state, gradually acquiring a new personality and having no remembrance whatever of his former self, his rela-

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\*See Note 5, Page 205.



tives and his accomplishments. He had been a highly educated and well-read clergyman. Now he had to be taught how to speak, to learn the alphabet; in fact, to go through a child's training, though his faculties already developed in his previous existence, as it might be termed, enabled him to learn with a rapidity which would have been marvelous in a child.

"At the end of seven weeks, as the result of the continued efforts of the physicians attending him to awaken his former personality, he fell into a deep sleep, from which he emerged again mentally the Rev. Mr. Hanna, with no remembrance whatever of the occurrences during the weeks following his accident and no idea at all of the second personality he had acquired.

"This return to his primary state, as the physicians called it, lasted less than an hour. He fell asleep again and awakened in his second and developing personality, with his memory a blank as to his real self. During the next week he was alternately the highly educated clergyman and the man learning how to use a new life. He would go to sleep as one self and awaken as the other.

"Finally, perhaps as the result of the continued efforts which were made to awaken one personality to a sense of the other, he himself became conscious of his dual existence. There came a time when for a brief period he felt the two selves within his body, and he himself said afterward he realized that he could be whichever of the two he wished and felt impelled to make a choice.

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"The whole state of dual personality and transition lasted from April 15 to June 14. It is said to be, in the language of the physicians, the first case of complete amnesia and dual personality ever under

direct scientific observation and experimental control, and it has been made the chief feature in a learned work on "Multiple Personality" recently written by Prof. Boris Sidis of Harvard and Dr. Simon P. Goodheart of Yale, and of other profound treatises. Other persons will see in it, perhaps, the nearest actual approach to Robert Louis Stevenson's conception of a dual personality in 'Dr. Jekyll and Mr. Hyde.'

Illumination is the result of the long and continued disuse of the senses until the *ego*, apparently, becomes separated from its present existence and recalls only those past experiences when it was the same as the great Whole. Thus the *ego* thinks that it is God. However, as one after his illuminations, seldom recalls his subjective revelings, this subjective condition has no practical benefit to the present consciousness. The fact I most strongly desire to impress upon the minds of those who are thinking of developing a higher or psychic consciousness, is that the highest faculty of the *ego* lies in its ability to be at least partly conscious of its present conditions during its subjective revelings.

They who are "absent minded" have but placed a subjective "atom" in control of brain and body, that the "body" may be guided and directed by the subjective atom, that they may think the "thoughts of God," *that* God who is within the soul of man. I pass safely along the crowded streets, seeing naught, feeling naught, but my many thoughts within. Herein is the *ego* aided

by educating a subordinate atom to rule the body. And who only calls upon the real ruler when his superior knowledge is needed to combat with the difficulties of its physical environment.

Before I had reached the age of 12 years I frequently experienced "illumination," that is, I became able to subjectively watch the processes of my mind that are usually termed unconscious, and thus at an early age I was positive that I was something separate and distinct from my "body" or even my "brain." This "illumination" arose partly from two causes; one was that I always had a very obstinate will and with stubborn persistency would inquire into the reason or underlying cause for any peculiar or abnormal mental phenomena; the other was that during my childhood I experienced very serious sick spells in which it seemed that I would not live. This sickness or fever brought on from cold, or what is usually termed "chills and fever" in the start, always made me "light headed." After a time, from the stubborn refusal of my will to give up to these "light headed" periods and become unconscious, I found that though the "demon" of fever would master me and usurp my whole realm of brain and body, making it do and say the most foolish and inconsistent things, and though I was powerless to resist the invasion of this "demon" who now had assumed control over my body, I knew that it was

not myself who was the author of the "crazy" words and actions of the "body." It was from this very faculty of keeping "awake" during the feverish periods, that I discovered the real process of obsession, or insanity, which I have accounted the greatest discovery concerning myself that I have thus far made. Whenever I approached these feverish periods, I seemed to grow very tired and weak, and this feeling was accompanied by a desire to rest or sleep; while in this state something, which in the start *seemed* to be my very self, would suggest thoughts to me that were inconsistent with my whole past experience; thus there would be *two thoughts in my mind that were directly opposite or antagonistic to each other*. This condition of mind is comparable to that of Christian in Pilgrim's Progress, "who was so confounded that he did not know his own voice," and Bunyan further says: "And I perceived, just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme Him that he loved so much before. Yet if he could have helped it, he would not have done it, but he had not the discretion either to stop his

ears, or to know from whence these blasphemies came."

The only way that I could "stop my ears" was by becoming unconscious, and that was what I stoutly rebelled against doing with the whole force of my will power, but as soon as I perceived "from whence these blasphemies came," that is, that they did not come from my real self, or *ego*, I was complete master of the situation, and though from my very weakness I was compelled to abdicate the "*throne of reason*," yet I was fully conscious of every act of the "demon" who had overpowered me; and when the "demon," fever, had completely tired the body and itself out by its ravings and all had "become asleep," I would arise and overpower the "demon" while it was asleep and again acquire possession of my "throne."

After this discovery whenever a "demon" thought would come to me I knew that I must be on my guard or he would again overpower me, and knowing that I was weak and needed rest, I would laugh at the thoughts that came to me, and would turn the "demon" away while I and my "body" took a much needed rest. Since this discovery concerning the process of abnormal mental control, though since that time I have often suffered from "fevers," I have not lost my "throne" for a moment. The limitations of this book will not permit a full discussion of the different abnormal

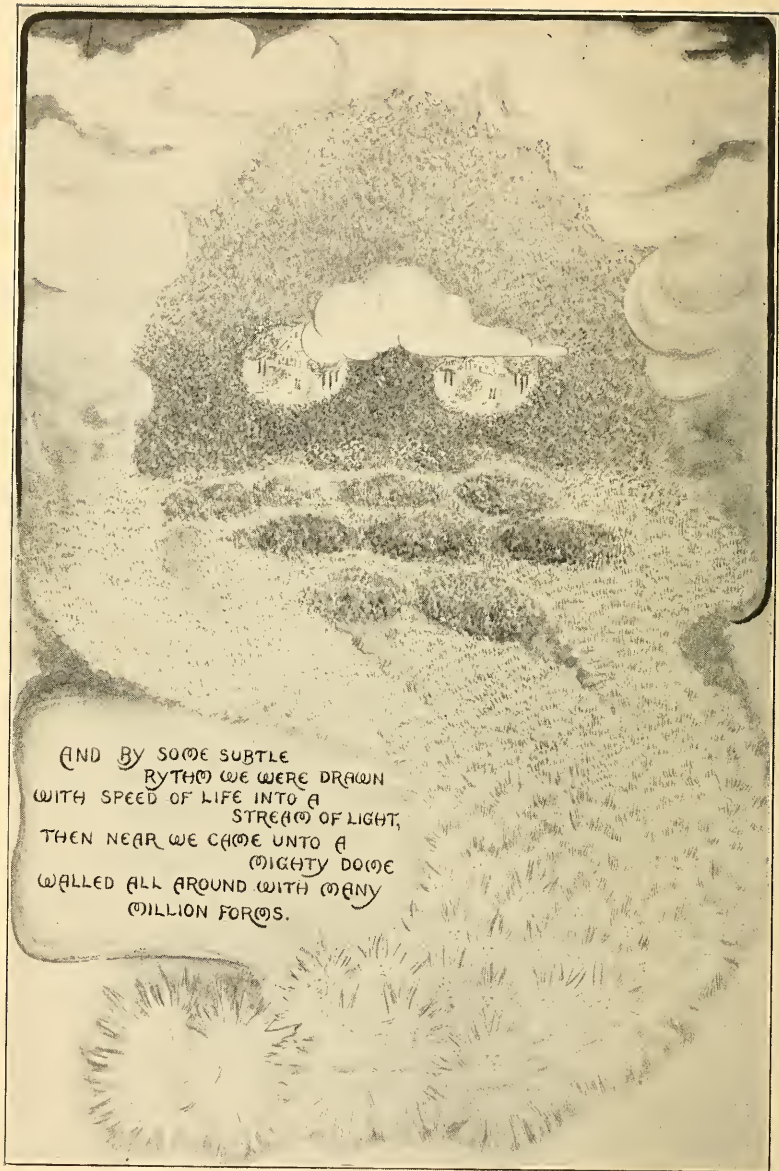
mental conditions arising from reason (the *ego*) abdicating its "throne;" but if the hypothesis, which I have offered concerning the *ego* is correct, an investigation into the phenomena of dreams and other subjective conditions should give startling and widespread results.

One word more. I wish to decide once and forever about the individuality of the soul. In doing this I will assume that my readers have a slight knowledge of mathematics; at least, I will assume that they believe that two and two make four. I believe that all my readers are so positive of this fact that they would throw this volume down in disgust if I were to make the statement that two and two at any time could, by any stretch of the imagination, make but one. We have fully shown that each atom is a conscious, immortal entity; then, two atoms and two atoms united together in any conceivable way must always make four atoms, and we are certain that no matter how many more atoms than these collect together to form a large body of atoms, this body will only be a collection of individual atoms. This principle would remain the same whether it were atoms, or apples, or houses, or people, that had become massed together, each entity would always have its own individuality.

We cannot see how that your consciousness and mine could in any way unite and blend to-







AND BY SOME SUBTLE  
RYTHM WE WERE DRAWN  
WITH SPEED OF LIFE INTO A  
STREAM OF LIGHT,  
THEN NEAR WE CAME UNTO A  
MIGHTY DOOR  
WALLED ALL AROUND WITH MANY  
MILLION FORMS.



gether so that both would form but one consciousness or one individuality. Thus through demonstrating the immortality of the *ego* we have also demonstrated that it must keep its individuality, formed by the memory of its past experience, forever.



## THE VISION.

*“For as the lightning cometh out of the East, and shineth even unto the West; so shall also the coming of the Son of man be.”* (Matt. XXIV, 27.)

I slept, and lo! From out the Great Unseen  
A form of “life” like to the Son of man  
Came unto me, while shone around my couch  
A light as though a million suns were near.

Then thundered loud a voice, “The Lord is come!”  
While sight and hearing fled from me away  
And felt I then a sense of moving up  
As though borne on some mighty wings of “life.”

And opened was my eyes, and I beheld  
Far down below a dark and awful void,  
Which seemed as though it would have drawn me down  
Had not a shining light wrapped me around.

And, awed by that great “bottomless abyss,”  
I did forget the presence of my guide,  
Until I felt a glowing warmth around  
And saw him standing at my very side.

While everywhere about his form divine,  
In tongues of fire the word "Omniscience" shone,  
But as they came more closely to my sight  
They changed, it seemed, and read "Eternal Light."

But so enwrapped was he in raiment bright  
That I perceived naught but its light divine,  
Nor of myself could I discover shape;  
I, too, had passed into a form of light

Which seemed to give me such a pleasing warmth,  
And filled me with a thousand ecstasies.  
And while I looked from out the form there came  
A "still small voice" that was most sweet and clear:

"O favored form, thy longings all are known  
To that great God who loveth even thee,  
And I am sent to take thee hence with me  
And show thee there life's greatest mystery,

Where death is not, where time no more exists,  
Where every form there hath immortal life  
And space is bounded by thy thought alone,  
Where all is peace and harmony and love.

But first we must go back from where we came  
And there destroy "illusion" from thy mind,  
Which is called "death," but death is only sleep,  
Brought on by this "illusion of the sense."

Then on we moved, swift as the lightning's flash,  
Through caverns deep and measureless to man,  
Then passed into a blinding sea of light,  
Where moved about a million forms of "life."\*

And far beneath us in the depths there shone  
A shape of light which looked most like the "world."  
First large, then larger grew this earthly shape,  
While even men appeared upon its face.

Who seemed like giant trees who walked about  
On earth that seemed to fill the whole of space,  
And entered they into abodes so vast,  
Their chimneys seemed to touch the stars above.

And men became so large and filled with "life"  
That as we passed more swiftly toward them  
They of a sudden seemed to disappear,  
And naught was there but many forms of light.

Some moving swiftly back and forth through space,  
Some moving onward in a steady stream,  
While others moved about a central form,  
And some would pause, then start away again.

And as the forms of light moved swiftly on  
Sweet strains of music came unto my ear,  
And, moved by this rare melody, we passed  
Into that mighty throng of moving forms.

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\*See Note Page 95.

And by some subtle rythm we were drawn  
With speed of "life" into a stream of light,  
Then near we came unto a mighty "dome,"  
Walled all around with many million forms. \*

That were less bright than those that stood within.  
Those in the wall formed groups of millions each  
And back and forth between these many groups  
Moved lesser groups of forms that shone more bright.

And those between, and those, the darker groups,  
Obscured the view into the space beyond,  
While in the center of the space thus formed  
Vast throngs more bright moved rythmicly about.

Which filled the dome with music rare and sweet,  
While all moved on in one great harmony,  
And as the music sounded through the hall,  
It seemed to stir the countless hosts about.

And while we stood among those mighty hosts,  
A great commotion in the wall took place,  
And through two partings in the dome we saw  
The forms of men move in the distant space.

Which, drawing nearer to us, did enlarge,  
Until they seemed to fill the whole outside,  
Then disappeared, and all we saw was forms  
Like those who did encompass us around.

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\*See Illustration Opposite Page 57.

Then forms of beasts and fowls passed us before,  
So slowly that we scarce could see them move,  
And as they passed more closely to our view  
Naught could be seen but many forms of light.

I knew not what to make of this vast sight  
That proved "illusion" as it came more near,  
But true, I think a light commenced to dawn  
Within my mind as I beheld that scene.

And, turning trembling to my guide, I begged  
That he might then explain this mystery,  
And tell me by what name this hall was known,  
What meant these hosts within, and all around.

Why some were dark, and why they moved about  
In groups, with smaller groups between,  
And why those brighter forms moved back and forth  
Through that great hall in one great harmony.

Then answered he: "This mighty hall you see  
Now filled with multitudes of moving forms  
And walled about with duller forms of light,  
Is often termed the 'temple of the soul.'

"And all these hosts that move about within,  
And seemed to be much brighter than the rest,  
Are those who have been beaten with few stripes,  
And they by thee are called 'the brain of man.'

“And this sweet music which doth come to thee,  
And stirs about the forms within the wall,  
Is but the voice of all those hosts within,  
And it is called the ‘language of the soul.’

“And those two spaces in the wall beyond,  
Through which thou saw the many forms approach,  
Then disappear before thy startled gaze,  
Was named by thee the ‘windows of the soul.’

“Those darker groups that make the mighty wall,  
And forming thus the ‘temple of the soul,’  
Are known by man as ‘microscopic cells,’  
While those that move between them are the ‘nerves.’

“And all those hosts that move about within,  
And those more dark who form the outward wall,  
And who, it seems, have lost some ‘light of truth,’  
Are angels, clothed with ‘immortality.’

“None other forms but these exist below  
The mighty realms above, where God doth dwell,  
And these are they who form the many shapes  
That thou hast known, and ‘atoms’ they are called.

“But all are lost and move about in space,  
Where that great light of God doth never come,  
And all the light they have with them comes forth  
From out the garb that He hath given them.







AND WHAT BEFORE HAD BEEN TWO  
SHAPES OF LIGHT  
HAD NOW BECOME A GREAT AND MIGHTY MIST;  
A CHAOS FILLED WITH MOVING FORMS  
OF LIFE,  
ALL IN DISCORD AND FILLED WITH  
GREAT DISMAY

(See page 70.)

“God did decree this for their punishment,  
That they should be from out his presence cast,  
Because against his ‘Word’ they did rebel,  
And made a discord in his mighty realm.

“But through the pleading of the ‘Word’ of God,  
Which is his son, his most beloved son,  
The ‘Word’ was sent to find the angels lost,  
And bring them back again unto their God.

“Who would forgive, and free them from all sin,  
If they desire to come once more to Him,  
And would obey, forevermore, the voice  
Of him whom God in mercy sent to them.”

My guide and I passed in the mighty dome,  
And entered in a smaller group of “cells,”  
Until we came unto a central form,  
Who nearly was as bright as he my guide.

And this bright form, to which all other forms  
Some message brought, and who did seem to rule  
The many hosts, who formed its “body” vast,  
Is called by man the “*ego*” or the “soul.”

But every “cell” did also have a “soul,”  
Who were more bright than these, who were the  
“nerves,”  
And thus each “cell” the “*ego*” did obey,  
When it a message through the “nerves” did send.

Then even as we came unto the "soul,"  
A great commotion moved the hosts within,  
And awful shook the mighty wall around,  
While thundered loud a voice, "The Lord is come."

Then hosts of forms who were like "souls of cells,"  
Led by the "ego" who did rule them all,  
Passed rapidly from out that mighty shape,  
And moved away to higher realms above.

Then that vast dome, "the temple of the soul,"  
Dissolved away. And he who led me there  
Then told me that this great catastrophe  
Was but the "passing of the soul of man."

Then follow we the "soul" and "souls of cells,"  
And move again through that great sea of light,  
Then on the wings of "life" we pass above,  
And soon have left the "universe" behind.

Through depths of space, through myriads of worlds,  
Through depths of space and worlds again we pass,  
Until we come to a great void in space,  
From which all forms of "life" have fled away.

And farther on we see a wall of light\*  
Which half divides the whole infinity.  
My guide speaks low and trembling is his voice;  
"Beyond this wall of light the great God dwells."

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See Note 2, Page 97.

Then passing through the many forms of light,  
Who guard the entrance to the Great Unseen,  
Who thus divide all space into great parts,  
We enter in the realms of the Most High.

O Wondrous realm. O Great Almighty All.  
O blessed thought. O favor most divine.  
That I have been, a weak, unworthy form,  
Permitted now to hear His voice again.

Hard by the wall a multitude of forms,  
Which I perceive are those I saw before,  
And who have come unto the judgment seat,  
There to be judged according to their deeds.

And to account for every act of theirs,  
While they have moved beyond the wall of light  
Which separates the Ruler from those forms  
Who have not heeded all his great commands.

O hark, I hear a loud and mighty voice,  
That shakes the very wall of forms about:  
“Depart from me until thou hast atoned  
For errors which I sent thee hence before.

“Go hence again and form the ‘elements,’  
And as thy stripes are healed and thou dost gain  
More knowledge, which is ‘light,’ that thou may help  
To purify that ‘bottomless abyss.’

“Thou may become again the ‘soul of things,’  
Then do my will while in the depths below,  
That when thou comest here again to me,  
Thou mayest then from punishment be free.”

Then opened wide the mighty wall of forms,  
And those condemned obeyed His just decree,  
And fled away to follow the command  
Of Him that they had dared to disobey.

O hark, He speaks. The Lord hath spoke to me.  
“O son, hast thou forgot the Lord thy God?  
I heard thy voice, that thou desired to know  
Again of me and thus a form was sent

“To bring thee here, that thou might know again  
That if thou would, henceforth, obey my will  
Thou then mightst leave the darker depths below  
And come again and dwell forever here.

“Go back and tell those other ‘shapes’ below  
What thou hast seen, and teach them of my way,  
That thou may help to hasten on the time  
When all may come again and dwell with me.

“Have mercy on those ‘lower shapes’ below,  
Which ‘men’ despise, because they are not ‘men,’  
For all that moveth in the realms within  
Are angels lost and must salvation gain.

“Go hence and then this message loud proclaim,  
That I, the Lord, the God who ruleth all,  
Doth love each form, and doth desire that they  
Might hear my voice and come again to me.”

Thus spoke the Lord, and all the depths around  
Seemed then to echo back his mighty voice,  
While countless hosts commenced to sing for joy  
That one more “sinner” had come back to God.

O grateful I, how merciful is God,  
To give me this new hope that I may gain  
A full atonement for all errors past,  
And welcome in his presence come again.

With joy I pass through that great wall of forms,  
And let my guide lead me to depths below,  
That I may serve the great Almighty God,  
While dwelling in the “temple of the soul.”

And then my guide will ever be with me,  
For thus it seems that he must bring a “soul”  
From out the depths and its atonement make  
Before that he may his salvation gain.

And when I would have moved back to the place  
From where I came, my guide restrains and bids  
Me come with him where forms of light produce  
Again the history of the “universe.”



And, taking me far in the depths of space,  
Where we beheld two "suns" made up of forms,  
Approach each other with a speed so great  
That space, it seemed, shook fearful when they met.

And what before had been two shapes of light  
Had now become a great and mighty "mist;"  
A "chaos" filled with moving forms of "life,"  
All in discord and filled with great dismay. \*

And this great mass made up of forms of life,  
And which before had formed two mighty "suns,"  
Was made to turn most rapidly about,  
Because the "suns" in meeting sidelong struck.

And now this mass revolving fast about,  
Moved slowly on in that direction, which  
The brighter "sun" had moved before they met,  
Which seemed to be to some great distant "star." \*\*

Then, coming closer to these forms around,  
I did perceive that some were marked about  
With rings of black, which seemed to weigh them down,  
And which my guide explained was "ignorance."

And were the "marks" which God had given them  
Because that they had disobeyed his "word."  
But those whose errors had been counted less  
Were beaten with few stripes, and were more light.

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\* See Illustration, Opposite Page 65.

\*\* See Notes 3 and 4, Pages 98, 99.

And every form at least had one dark band,  
And some were marked with half a hundred more,  
Which did account for those dark bands of light,  
Discovered by the aid of "spectroscope."

And he who was my guide informed me then  
That they who had so many stripes of black  
Were burdened so with "darkness" that without  
The aid of lighter forms they could not move.

And if they were but started once to move,  
They could not stop unless they met with forms  
Which bore as heavy burdens as their own,  
And this "inertia" made them suffer much.

I counted half a hundred unlike forms,  
Who were weighed down with many burdens dark,  
And polished so had all their stripes become  
That they "reflected" light from other forms.

And while I watched, a mighty multitude  
Of forms most bright, did separate themselves  
From those more dark who seemed to stand aside  
To give more space to those who gathered there.

A great "concourse of atoms" now had formed,  
Not "fortuitous" though, for all it seemed  
Had some "design" as they assembled there  
And from their midst a melody arose.

That seemed to draw from out the depths around  
A host of forms with few stripes as themselves,  
And unto whom were given some commands  
Which caused them all to swiftly move about.

They then in groups commenced to separate  
Those forms who had the many burdens on,  
According to the number of their stripes,  
And each were given place where they must stand.

And they themselves had not the strength to move,  
Because of those dark burdens which they bore,  
And thus they stood wherever they were placed  
By those who had been given the commands.

And if one form by any means did try  
To move itself from out among the group,  
Where it had been commanded to be placed  
The forms of light around would force it back.

And this was done, my guide to me explained:  
"Because these burdens on the darker forms  
'Repelled' those brighter forms of light around,  
And hindered them from moving free about.

"And thus these many unlike groups of forms,  
Together moved according to their stripes,  
Were made to stand in places by themselves,  
By that 'concourse of atoms' which had formed.

“And those dark forms who have the many stripes,  
And which are formed in groups of many each,  
Was known to thee while in thy other state  
As ‘metals,’ as they did the light reflect.

“And were most hard for thee to separate,  
And could be drawn into great streams of ‘wire,’  
And some were hammered into sheets so thin  
That millions of them would not make an ‘inch.’ ”

And then I saw a score of other groups,  
Which had less stripes and thus had lesser weight,  
And which could move somewhat among themselves,  
But not alone like those whose stripes were few.

And these to man are as “non-metals” known,  
As they do not as much reflect the light,  
And though they were once placed alone in groups,  
They have united with the other forms.

And by uniting with the many groups,  
Which are unlike, though “elements” as they,  
They thus compound the many unlike things  
That now are known unto the “mind of man.”

And thus throughout that fast revolving mist  
Those burdened forms were separated all  
According to the number of their stripes,  
And thus from “chaos,” “order” comes again.

And while I looked, I heard a mighty sound,  
Where that "concourse of atoms" first had formed,  
Which was the voices of those many hosts,  
Rejoicing that they now had "order" gained.

And as these rhythmic waves swelled all around,  
Great hosts of forms did shape themselves about  
At every "node" or ending of each wave  
Whose length grew longer as it traveled on.

And soon these many sphere shaped shells of forms  
Became great bands somewhat like "Saturn's rings"  
And these great rings of "elements" now formed,  
Revolved most swift around the central mass.

And which itself turned rapidly around,  
As did the mighty mist when first it formed,  
And it now looked like that great "sun" we saw,  
Before it crashed into that darker "star."

Soon each great ring now formed around the "sun,"  
Did separate itself in many parts,  
And all the parts revolving "spheres" became,  
Which now are known to man as "asteroids."

But most of these small "spheres" began to form  
Into one mass, that moved about the space  
Where that great ring had moved when first it formed,  
And thus the "planets" moved around their "sun."

And just so long as from that central mass  
Of forms immortal, rythmic waves shall pass,  
So long must every "planet" move as fixed  
By those great waves, the voices of those hosts.

While yet I look, some of those "asteroids"  
Which once had formed a ring about the "sun"  
Have now been caught by rythmic waves that come  
From out the mass that hath a "planet" formed.

And thus around each "planet" there doth move  
One or more "spheres" just as the "planets" move  
Around the "sun." And these which once were called  
The "asteroids," are "satellites" become.

Thus "order" out from "chaos" hath come forth,  
And every form in all that space around  
Now beats in tune with those great waves which come  
From out those mighty hosts which form the "sun."

And borne upon these mighty rythmic waves  
Bright light is seen, which is the "Light of Truth;"  
Which is the voices of these mighty hosts  
Who first the "concourse" in the center formed.

And every form weighed down with "ignorance,"  
Which is the burden of the stripes they bear,  
Doth hail with joy these mighty waves of light  
That seem to make their burdens lighter grow.

And thus "the word, Omniscience" grows more bright  
Upon the garb which God hath given all,  
And which may heal the wounds from many stripes  
Of "ignorance," which was their punishment.

And thus from out their "darkness" shines a light  
Forevermore, until that "perfect day"  
When they from "bands of darkness" will be free  
And be received back to the realms above.

And thus from every form of life there comes  
A voice, an echo, rythmic waves of light,  
And every form who these "vibrations" feel  
Is drawn unto the forms from whence they come.

Thus every form hath now "attraction" gained,  
Which man "the force of gravity" hath termed,  
While every form another's presence feels,  
Such is the mighty force of harmony.

But did not those "magnetic" waves which come  
From out that mighty orb which is the "sun"  
Fix every "planet" in its "orbit" vast,  
The "planets" then together would be cast.

And yet I see all space is filled with forms,  
Who move about in every manner that  
Can be conceived, and seem as though they bore  
Some messages of "Light" from that great "sun."



And these fair forms by man as "life" is known,  
 And they are those whose stripes are growing healed,  
 And every darker form with whom they meet,  
 They try to rid it from its "ignorance."

And by the "light of truth" each form becomes  
 More "warm" in its desire to free itself  
 From its dark bands, and thus expands itself  
 To break the shackles which have bound it down.

And many forms whose burdens have been small  
 Become as "life" when all their stripes were healed,  
 And through all space they now disperse themselves  
 To spread the "light of truth" to every form.

And when those forms from "darkness" are thus freed  
 The "transmutation" known to "man" takes place  
 As darker forms become the forms of life,  
 And disappear before the "eyes of men."

This is the destiny of every form,  
 That each may from its "ignorance" be free,  
 That each dark form from space may disappear  
 While all becomes a mighty "sea of life."

\* \* \* \* \*

I look again, and ages must have passed.  
 The "planets" and the "sun" have all grown small,  
 While all the "planets" and their "satellites"  
 Have darker grown, and seem most cold and dead.

But untold hosts who once were burdened down  
With "ignorance" have now life forms become,  
And move about in all the space around  
In harmony, and rythmic is their voice.

And every moment from each planet's mass  
There comes a mighty host of forms of "life,"  
Who were all healed of nearly all their stripes,  
And who are thus more free to move about.

And as they pass through darker forms of light  
They cause these forms to move most swift about,  
And grow more warm in their desire to be  
Like forms of life, and this doth men call "heat."

An thus each wave that bears a voice of light  
From that great "sun," spreads "light" and "heat"  
around,  
And thus each "planet" moving on its way  
Is filled anew, with mighty waves of "life."

Then came we near a "planet" called the "earth,"  
And as we moved with it around the "sun"  
We watched the hosts who formed a mighty mist  
Around the earth, which seemed to bend the light.

And 'round this "earth" there moved a "satellite,"  
Which "men of earth" perhaps would call a "moon,"  
But still it seemed, and dark and silent was,  
While all its forms were burdened with their stripes.

And on that side which always pointed from  
The earth, there was a space most dark and deep  
Which led into its very central part,  
From which all forms of "life" had passed away.

And when the light which was the voice of "life"  
From that great "sun" came to this hollow mass  
Of darker forms, the "moon" this "light" "repelled,"  
And sent it back to light the forms of "earth."

Then far above the darker central mass  
Which formed the "earth," there moved a host of  
forms  
Who seemed to be the lightest of them all,  
And these by man as "hydrogen" are known.

And down beneath there was a "sea" of forms  
Made up of these and forms who were more dark  
And these dark forms who "oxygen" are called,  
Each two fair forms of "hydrogen" embrace.

And these they hold because of greater strength,  
For each doth weigh eight times as much as both  
Those two fair forms of "hydrogen" they hold  
And this "compound" by man is "water" called.

And those bright waves now coming from the "sun"  
Give every form on "earth" a brighter light  
And seem to loosen on each form, its bands  
And thus the "heat of light" each form expands.

And that "compound" that "man" hath "water" called  
Soon rose above those forms who had more weight,  
But when they touched the colder forms above  
Their bands did shrink and back to "earth" they fell.

But falling on some warmer forms below  
They did expand again with such a force  
That all the surface of the "earth" moved up,  
Caught by the force of those who did expand.

And through long ages did these forms move thus,  
And worked such havoc there among themselves  
That on the surface of the "earth" there formed  
Huge heaps of forms which "man" hath "mountains"  
named.

And those which once were placed alone in groups  
Hath with each other now become so mixed  
That all the surface of the "earth" was now  
A mass of unlike forms with burdens dark.

Down in the "earth" some groups of "brighter" forms,  
Who were called "life" because their stripes were  
healed,  
Commenced to gather to themselves dark forms  
That they might free them from their darker bands.

And as the darker forms became part healed  
Of their dark stripes, they were set free, and moved  
As forms of life, and passing through the hosts  
Around, they tell how "light" hast set them free.

And these fair forms, just from their darkness free,  
Are known unto the "sense of man" as "heat,"  
And every form that hears their voice expands,  
And tries to free itself from its dark bands.

And thus "life's function" is to teach those forms  
More dark, and fill them with the "Light of truth,"  
That they from "ignorance" which is their stripes,  
May free themselves and be as forms of "life."

There in the depths of a great "sea" of forms,  
Those forms of "life" commenced their mighty work,  
And tiny "worlds" of "elements" were formed,  
And these are called by men "primeval slime."

Then moved in that great "sea" of forms  
A countless host of tiny moving "worlds,"  
All filled with many hosts of forms called "life,"  
And each "world" drew dark forms unto itself.

And when the "worlds" grew large with many forms,  
Some darker forms, became as forms of "life,"  
And after they had served a certain time,  
They grew as wise as they who first were "life."

The tiny "world" was broken, then, in halves,  
By forms of "life," and thus two "worlds" were  
formed,  
And when each "world" grew large again with "life,"  
Two little "worlds" again were "born" from each.

As thus a "Moneron" first had its birth,  
And they are tiny "worlds" or single "cells,"  
Who sub-divide themselves, and form two cells,  
Who larger grow, then "segregate" again.

And soon upon the surface of the "earth"  
These forms of "life" did organize themselves,  
And as they freed more forms from "error's chains,"  
These hosts of "life" soon covered all the "earth."

And "man," who thinks these tiny "cells of life"  
Were made by chance, and had no first design,  
Is only blind, and hath not seen the light  
That lighteth every shape that "life" hath made.

And when a "cell of life" could not get "food,"  
Which was the darker forms that built its "shape,"  
It left the tiny cell and passed away,  
Which passing of the "life," "man" hath called  
"death."

However, at the "death" of any cell,  
Some forms of "life" who are not yet quite free  
From all their bands, are left behind with those  
Dark forms who now a "silent temple" are.

And thus these forms of "life" had now become  
"The souls of things," and as their knowledge grew,  
They gathered smaller "cells of life" around,  
And taught them all the knowledge they had learned.

And thus from single "cells" there was built up  
A shape of "cells" which had a "soul" more wise,  
And as the "souls of things" in knowledge grew,  
They did "evolve" most pleasing shapes from cells.

And when these shapes built up of cells grew large,  
The "soul" within its shape did form an "egg,"  
Which was a group of cells made up of forms,  
Who had a soul, most like the "parent soul."

And thus these shapes gave birth to other shapes,  
Which did enlarge and gather to themselves  
A body like the shapes from which they came,  
But if they found no "food" the "soul" passed out.

And wandered to and fro within the "sea,"  
Until it found a "soul" like to itself,  
And joining with it formed a greater "soul,"  
And thus this larger "soul" became more wise.

And this "life" form, which "telepathic" came  
Unto a "soul" which then a "body" had,  
Became a servant to the latter "soul,"  
And thus arose the "dual mind" of "things."

And this "subjective mind" was given charge  
Of all the hosts, and built up forms most strange,  
And caused those many "freaks of nature" which  
Has mystified the "clouded sense of man."



Then every shape that had a "dual mind"  
Did form within itself a shape which had  
Two minds like that unto the parent shape,  
And thus each shape gave birth unto its kind.

And thus a form, who "light of knowledge" gained  
From that "life" form who "telepathic" came,  
Was given charge of every being made,  
And every shape had then an "overseer."

But every shape a greater "ruler" had,  
Which was the "ego" of the new shape made,  
As it was one who had been trained by that  
Great "ego" who had ruled the parent shape.

And thus the "soul" through "freaks" and other ways,  
More knowledge gained and filled the earth with  
shapes,  
Which were the best adapted for the "cause of life,"  
Which was to free the darker forms from stripes.

And this increase of knowledge which the "soul"  
Doth gain in many ways, is called by "man"  
The "evolution of the soul," and this  
Takes place before the "body" can "evolve."

And it was first a "freak of nature," which  
Did first suggest the forming of the "sex,"  
Which by the mingling of two "souls of things,"  
The "soul" might then more rapidly evolve.

Then shapes at first were all "hermaphrodites,"  
For they combined both sexes into one,  
But later when the "normal mind" had made  
Some "forms of life," to act for it as "sense,"

The larger shapes did feel each other's shape,  
And finally when shapes developed "eyes,"  
They did unite to form a perfect sex.  
And thus their "offspring" further did "evolve."

Then from the "sea" some shapes of "life" were cast  
By dark, rebellious "elements" below,  
And then in shallow "seas" there formed  
New shapes of life that moved about the "earth."

Then "evolution" on the earth took place,  
And many shapes "evolved" both queer and strange,  
Who in their haste to "bear" shapes like themselves,  
"Devoured" the weaker shapes that moved about.

And other shapes upon the firmer "earth"  
Were built up by some other forms of "life,"  
And these were fastened to the darker forms,  
Which closely lay upon the "solid earth."

And then fair shapes with "plant life" filled, arose  
And waved their pleasing shapes about the "earth,"  
Until all "earth" with harmony was filled,  
And was a place most beautiful to see.

Then midst those shapes of lovely "trees" and "ferns,"  
Those shapes more wise together gathered there,  
While one fair shape the other shapes addressed,  
In "language of the soul" most pure and sweet.

Hark atoms, we are all "immortal thoughts"  
Of that Great God who doth contain us all,  
And who like us is but an "Atom," vast,  
Surrounded by more "Atoms" like himself.

Come let us make a shape like unto God,  
Who we are like, and let us call it "man,"  
And give it "light" to rule all other shapes  
That move about the surface of this "earth."

But let each "soul" no other life destroy,  
That moves about the many shapes of "earth,"  
But gain our "life" from those fair shapes which hath  
No strength to move and stay where they are placed.

Then every shape unto his offspring gave  
Commands that they should teach its offspring thus,  
And that when they had later grown more wise,  
By "evolution" they might create "man."

Then darker shapes whose "souls" were not as wise  
As those fair forms who planned to make a "man,"  
Did copy all the shapes the others made,  
And did not keep the laws the others did.

But did devour the weaker shapes of life,  
In hopes that they might thus become more wise.  
But ignorant were they, and "devils" were,  
While those who kept the laws were known as "Gods."

Then ages passed away and "man" was made,  
And two fair forms were chosen as the best,  
And placed alone into a "garden" fair,  
Named "Eden," which was filled with "living plants."

And these two shapes who "Eve" and "Adam" were,  
Were told that they must not produce their kind,  
For if they did in that day they would "die,"  
And thus dissolve to "atoms" once again.

Outside the place where lived the lovely pair,  
Were other shapes most like unto themselves,  
But they, because their "souls" were ignorant,  
Were "devils" named, and they most evil were.

One day while "Eve" sat in the "garden" fair,  
A "devil" came and slyly talked with her,  
And told her that she too might offspring bear,  
And still not "die," but here the "devil" lied.

And "Eve," who longed that she might offspring have,  
Soon yielded to the "devil's" cunning words,  
And disobeyed the "voices of the Gods,"  
And gave herself unto the lust of "sin."

Then "Adam" soon was tempted by his "Eve,"  
And disobeyed his own "Creator's" voice,  
And unto "Eve" was born a "devil's child,"  
Who was called "Cain" because it was most dark.

Then "Adam" and his "Eve" was driven forth  
From "Eden" and were made to seek their "life"  
Among the "plants" which filled the "earth" around  
And which one day would cause them both to "die."

Then "Eve" by "Adam" had another "child,"  
Who was most fair, and it was "Abel" named,  
And "Eve" grew happy as her young "son" grew,  
And said, "I have a man from out 'my lord.'"

And when the "devil's child" did see this "son"  
Was favored more by him who was the "lord,"  
He rose in wrath and his half-brother slew  
And spilled his "blood" upon the "earth" around.

Then "Adam" came, who was the "lord of all."  
And saw what this dark "devil's child" had done.  
Then did command upon each "devil's brow"  
There should be placed a mark which was called  
"beast."

Then every shape made by those wiser "thoughts"  
Might then destroy these "devils" from the "earth."  
Then "Cain" did flee away to save his life,  
And in the "land of Nod" did find a "wife."

And raised up offspring who upon their "face"  
Had everyone a look most like the "beast."  
Thus "Cain" received the curse for sin, and said,  
"My punishment is more than I can bear."

But "Eve" and "Adam" other children had,  
And they were known to all as "sons of God."  
Who raised up offspring like unto themselves,  
And filled the "earth" with shapes most strong and  
fair.

And those dark shapes who were the "sons of Cain,"  
Though "devils" part, were called the "sons of men,"  
Then "daughters" fair had all these "sons of men,"  
And they became the "wives" of "sons of God."

But evil was the way of all these shapes,  
And those "immortal thoughts" who had them made  
Repented that they "men" on "earth" had shaped,  
And did decree that every "man" must "die."

But one fair shape, and "Noah" was his name,  
Found favor in the sight of those who ruled,  
And was forewarned to build himself an "ark,"  
And take his "sons" and other shapes in it.

Then rose a mighty tempest from the "sea,"  
Which did obey those other wiser forms,  
Who called themselves "immortal thoughts of God,"  
And all the shapes upon the "earth" dissolved.

But "Noah" in his mighty "ark" was safe,  
And when the tempest of the "sea" had stilled,  
The "ark" did rest again upon the "earth,"  
And he with all the shapes within came forth.

And soon the "earth" was filled again with men,  
But evil did the "soul of man" become,  
That they forgot that they were only "souls,"  
And really thought that they were mighty "men."

And then their ears did seem to wax most dull,  
That they heard not again the "voice of Gods,"  
Which spake to them the "language of the soul,"  
And tried to bring them back again to them.

But there it seemed was "devil" in their "blood,"  
Which thus had filled their "souls" with ignorance,  
And thus they called those "orbs" through which they  
"felt,"  
Their eyes, and thought that they did see, not feel

The voices of those forms which came to them,  
Through those bright "orbs" which had been made to  
"feel,"

Thus ignorance filled the "souls of men,"  
And angels wept because that "man" was "blind."

And as the shapes of "men" had shapes like "souls,"  
They thought that "men" were really small as they,  
And even dared to think that "souls" could die,  
When that "soul shape" they knew as "man," dissolved.



Then "messengers" who heard the "voice of Gods"  
Did come to them and tried to give them "light,"  
But they were scorned and often "put to death,"  
Because they heard the "language of the soul."

Then later on a "Holy One" came down  
With other "hosts" who came with him from God,  
And coming to a "daughter of the lord,"  
They entered in and caused her to "conceive."

And when unto her shape a "Child" was born,  
The starry hosts above did sing for joy,  
That "man" at last might now be free from sin,  
And hear once more the "murmur of the Gods."

And thus the "Word" sought out the angels lost,  
And told them that he had been sent of God,  
To bring them back again unto the fold,  
Where all was love and harmony divine.

But first the angels lost must do God's will,  
While still beneath, as they must do above,  
And after they had served a certain time,  
They would be called unto his judgment seat.

There to account for deeds they did below,  
And if He found that they were good and true  
And worthy of his mercy and his love,  
Then they might dwell, forevermore, above.

Then for awhile the "Saviour" stayed with those  
Who had been lost, and who were found again,  
And chose twelve hosts, each named "a soul of man,"  
And bade them teach "salvation" unto all.

But one was false, and "Judas" was his name,  
And he the "Saviour" of the "lost" betrayed,  
Then went about and did destroy himself,  
For all the hosts, his "brain" was sore dismayed.

Then took those "demon shapes" of "men," the "Word,"  
And crucified Him there upon a "tree,"  
And "killed" the very "Prince of Life," who came  
To set them from their sin and error free.

But "death" could not prevail against the "Word,"  
And "Jesus" filled "His Holy Shape" with "life,"  
And from the grave came forth to show to all  
That "death" is but "illusion of the sense."

Then, charging all to heed their God's command,  
The "Saviour" promised he would come again,  
Then took those hosts who had his "body" formed,  
And passed with them back to the realms above.

But many would not on the "Word" believe,  
And went about believing they could "see,"  
When all the "light" the "earth" hath ever had,  
Came from that "Light" which is the "Word of God."

Long ages passed and even "men" did try  
To rend apart that mighty "Word of God."  
But that "immortal" is, and none can change  
This "Light" which God in mercy sent to them.

And man much "wisdom" (?) thought that he had  
gained,  
And even found that "things" were made of "forms,"  
Which all the mighty forces known to him  
Could never change, for these "immortal" are.

And those small "forms" who were most like his "soul,"  
He "atoms" called and even found their size,  
But such a fool was he, he knew them not,  
Nor did perceive they knew much more than he.

And though he knew his "body" was not he,  
He thought that he must be a shape as large,  
And made perhaps of "gas" and moved about,  
And felt the "senses" which his "body" had.

And when a "shape" filled with the "Light of Truth,"  
And who oft heard the "murmur of the Gods,"  
Did tell him that his "soul" was "atom size,"  
He laughed in scorn, and said, "thy soul is mad."

But others gained themselves some "Light of Truth,"  
And did believe that "bearer of the Light,"  
And let him teach them how that they might live,  
That they might gain themselves "Eternal Light."

Then that "bright shape" to all the "world" proclaimed  
That lest they listened to these "Words of Light,"  
That two decades of time should "earth" not see  
Before it should be hurled into the "sun."

\* \* \* \* \*

*Dark shapes of earth, thy God hath spoke to thee,  
REPENT and hear this message which I bring,  
Or God, before thou seest twenty years,  
Will then destroy this earth and thee with fire.*

## NOTES.

Note 1. The reader must allow his imagination to magnify his conceptions of the division of time as well as those of space in order to comprehend what is taking place upon the plane from which this vision is seen. Changes which would take a comparatively long time upon the spirit plane for their completion, viewed from the plane of man would seem to occur instantly.

Flammarion, in the introduction of his book, *The Unknown*, writes as follows:

“‘What can these studies concerning psychic problems lead to, after all?’ says some one.

“We answer: ‘They tend to show that the soul exists and that our hopes of immortality are not chimeras.’

“‘Materialism’ is an hypothesis which cannot be sustained, now that we know more about ‘matter.’ It does not afford us the solid *point d’appui* it was once supposed to do. Bodies are composed of millions of millions of mobile atoms, which do not even touch one another, and are in perpetual movement around each other. These infinitely minute atoms are now considered centers of force. Where, then, is matter? It disappeared under dynamism.

“An intellectual law controls the universe in which our planet holds a humble place. Such is the law of progress. I showed in my work *Le Monde avant la Creation de l’Homme* that the evolution of Lamarck and Darwin is only a recognition of facts,

and not a cause (the product can never be superior to what generates it), and in my work *La Fin du Monde* I also showed that nothing can end, since all that had existence in past eternity exists still.

“The law of progress which regulates all life, the physical organism of this life itself, the instinctive foresight of plants, insects, birds, etc., to assure the propagation of these species, and an examination of the principal facts in natural history will result, as Oersted has told us, in convincing us that there is a spirit in nature.

“The current of our daily life shows us no power of thought except in the brains of men and animals. Thence physiologists have concluded that thought is a product of the brain. And we are told that without brain there is no thought.

“Now, nothing authorizes us to think that the sphere of our observations is universal—that it comprises all the possibilities of nature in all other worlds.

“No one has a right to insist that there can be no thought without a brain.

“If one or another of the millions of microbes that inhabit each of our bodies was trying to generalize his impressions, could he suspect, as he floated in the blood of our veins or our arteries, or devoured our muscles, or made his way into our bones, or traveled through all parts of our system from head to foot, that this body, like his own, was regulated by an organic unity?

“Such is really our relation to the planetary universe.

“The sun—the great heart of his system and source of life—shines on the orbits of the planets, and he himself moves in a sidereal system that is vaster still. We have no right to deny that thought

can exist in space, and that it directs the movements of vast bodies, as we direct those of our arms or legs. The instinct which controls living beings, the forces which keep up the beating of our hearts, the circulation of our blood, the respiration of our lungs, and the action of our stomachs, may they not have parallels in the material universe, regulating conditions of existence incomparably more important than those of a human being, since, for example, if the sun were to be extinguished, or if the movement of the earth were put out of its course, it would not be one human being who would die, it would be the whole population of our globe, to say nothing of that of other planets.

“There exists in our cosmos a dynamic element, imponderable and invisible, diffused through all parts of the universe, independent of matter visible and ponderable, and acting upon it, and in that dynamic element there is an intelligence superior to our own. Yes, undoubtedly we think with our brains, as we see with our eyes, as we hear with our ears; but it is not our brain which thinks any more than it is our eyes which see. What would you say of a person who congratulated a telescope on seeing the canals of Mars so well? The eye is an organ, and so is the brain.”

Note 2. One of the many pleasures of my life is a comparatively perfect memory, and I often live over again those moments of my childhood before I had discovered the many mockeries and hypocrisies which fill up the average human life. I distinctly remember one Sunday afternoon when I was between five and six years of age. I had been to Sunday school and my untrained mind was trying to grasp its first conception of God as is presented in the first



part of the catechism. My Sunday school teacher had talked to me long and earnestly about a Great Being who had created me and who lived "away up beyond the stars," and that I must be "awful" good if I wished to have Him love me and answer all my prayers. I had been telling my mother what my teacher had told me and without doubt had asked her many foolish questions about things beyond my comprehension. And while I was trying to imagine a place far away beyond the skies where God must be, whether it was created by the limit of my imagination or from a vision, I seemed to come to a great shining wall which would not let me pass any further and which caused me to feel queer and tremble, and I said to my mother: "Mama, what is beyond that great wall away up there in the sky?" I remember how pale mother turned as she quickly took me up in her arms and held me, while her voice seemed to tremble as she said: "What is the matter, my son? What are you thinking about? You must not think about such things any more; it will make you sick." And after she had held me for a while she made me get ready and go out walking with her.

I often thought about God and heaven and all the uncountable angels who were supposed to be with Him, but as mother always scolded me if I asked many questions about these things, I usually kept my thoughts mostly to myself.

Note 3. It should be understood that this description is not necessarily the history of the formation of our own solar system. In our clearest conceptions of infinite space which we have conjectured to be filled with an infinite extension of substance, we must clearly see that if an infinite number of universes were formed from an uniformly distributed substance, there would come a time when the limit

of permutations and combinations of "atoms" would be reached, and from then on an infinite number of duplicate universes must necessarily be formed, many of them being duplicates of each other even to the tiniest form of life which might have arisen upon any particular planet; or I may go one step farther and say, even to every thought which might be passing in the mind of any sentient form which has its existence within that universe. This can be very easily demonstrated mathematically with algebraic formulas. Such is our conception of infinity.

Note 4. The reader must bear in mind that to conceive of a real process of seeing on any plane is impossible. The different "bands" or "stripes" upon the "lost angels" or atoms, are the different "tones" or "voices" of the atoms, which is the frequency or rate of their vibration per second. And the different "beating" of the atoms is comparable to the "confusion of tongues" at Babel. Those atoms who "speak the same language," that is, whose frequency of vibration are the same, are attracted toward each other, and thus the elements are collected in groups. Some elements seem to interpret the language of the others, and thus unite with them; as, for instance, oxygen seems to understand the language of every element except flourine, and by a process called "chemical affinity" unites with all the other elements except the latter.

The *ego*, unto whom much was given, of it was much required, but those whom the *ego* ruled were beaten with few stripes because they had a subordinate position, but it all comes out that each have "one penny" or that their last condition is alike when they are drawn back to the plane which attracts them as like attracts like; for the greater loss of Omniscience by the wise and the lesser loss of knowledge

by those who were ignorant reduces them all to one common plane. Thus the stripes might be called the "beats" per second given the atoms for disobedience. The whole range of vibration or discharge from electrified atoms, seems to be in this universe confined within the range of one "octave," though the presence of the Rontgen or X-rays, whose vibrations have been calculated to be 1,000 times those of light, would seem to indicate the presence of a more subtle kind of matter with a higher vibrating frequency. This thought is further borne out by the discovery of those rare substances like radium.

PART II.



## THE VOICE OF GOD.

### A REVELATION.\*

*“And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy and your old men shall dream dreams, your young men shall see visions.”* (Joel II, 28.)

While this dull form was in that deeper sleep,  
A sleep so deep it seemed like unto death,  
A low voice spoke, though matter answered not,  
But startled, awed, recorded every word.

“Hark, matter! I have raised thee from the dust  
And built from thee a multitude of forms,  
Some fair, some foul, for thou resisteth me  
And would not let me mould thee to my way.

Thou knowest that within thy form is power  
Omnipotent, except it should oppose  
Some higher cause, eternal as itself,  
Which *is* itself and *all* infinity.

And in so far as thy dull frame doth yield,  
Omniscience omnipresent is in thee;  
Doth dwell in thee and thou in it abide,  
That thy earth form may thus existence have.

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\*When I first wrote these lines I interpreted them as the voice of God speaking to me, later it seems more as if it were the *ego* speaking to the atoms of matter composing its “body.”

O, frame of clay! I wonder not at thee,  
For thou art dust and knoweth not my way;  
But hadst thou not resisted me, this day  
Thou wouldst be garbed in immortality.

I am thy life, thy *Saviour* and thy all,  
Thou knowest naught except I tell it thee,  
Though yet I know thou ever trusteth me;  
Thou knowest that I wish to keep thee whole,  
That I am pleased to let thy form exist.

Thou standeth at the edge of some great chasm  
And trusting me, doth take another step;  
Yet, had not my perception been correct,  
Had I not known how near was that abyss,  
Then thou were lost o'er that dark precipice.

Dull matter, know, if thou wert pure and sweet,  
Thou couldst then have thy every wish fulfilled;  
Come, hear my voice and let me give thee power,  
That even wind and waves for thee be stilled.

Thou findest that I penetrate beyond  
The vision of the orbs which thee I gave,  
And bring to thee the consciousness of forms  
Which even now hath mouldered in the grave.  
Is that more strange than that I tell thee this?

Thou asketh me, O dull and sluggish clay,  
What is this power now manifest in thee?  
The answer thrills, bewilders and astounds,  
And even thou the answer may deny,  
For gross thou art and dull perception hath.



Thy soul, thy life, is not then but a part  
Of that great God, who doth eternal reign;  
It is that God Omnipotent, All-Wise,  
Who is thy soul, who thy Creator is.

How simple thou, to think that but a part  
Of that great Cause was manifest in thee;  
Self cannot isolate itself from self,  
Infinity exists, a perfect whole.

There is no place throughout the realms of space  
Where I could separate a part away,  
For God entirely fills infinity.  
Naught is without, all doth abide in me.

Thou art not "part of one stupendous Whole."  
Thou art that Whole, and other there is none.  
Self comprehendeth not that it is self,  
And thus thy soul knew not that it was God.

Thy form, for lack of knowledge, is destroyed;  
Rejecting me, I have rejected thee.  
Why will ye die, O forms that I have made?  
No joy have I in seeing thee dissolve.

But thou art clay and evil is thy way;  
Thou didst not heed the voice that spoke to thee;  
And wise are they who understand my words  
And thus become Omnipotent with me.

These words profound hath set the sinner free,  
And not one vestige of a doubt remains  
About thyself or of thy future life,  
For thou art God and must immortal be.

And just so long as in all space is found  
One star that sends its waves of light afar,  
So long as forms move in the depths beyond,  
Shall thou exist, for thou and they art God.

Let every toiler at his menial task,  
Let every king and ruler on his throne  
Pause now and hear this message which I bring:  
We all are one; WE ARE OMNISCIENT GOD.

No form should think wherein my life is found  
That it is weak; ALL HATH OMNIPOTENCE,  
And every moving part all knowledge hath,  
For God Omniscient Omnipresent is.

And every form pulsating now with life  
My presence feels and doth abide in me;  
What though I move in high or lowly place,  
My spirit dwells in all infinity.

O, happy day, when that omniscient form  
With words Divine proclaimed that it was God,  
And when that form was given up to death  
Which had foreknown that it from death should wake.

What wonder that the universe did quake,  
What wonder that the sun held back its light;  
And seeing then all nature, fearful, shake,  
Thou didst exclaim, that *'truly this was God.'*

What gracious words fell from those lips Divine  
That thou might be from sin and error free;  
And when that form was raised upon the cross,  
Thou first perceived thy immortality.

For this is life eternal that thou know  
The God of Truth, and Jesus whom he sent  
To teach thee of his mercy and his love  
That thou might come again and dwell with him.

I am the vine and ye the branches are;  
Abide in me and I will dwell in thee;  
For without me the branch must droop and die,  
Must then return to dust from whence it came.

In other words I dwell in purer forms;  
Where peace doth reign and all obey my will;  
Yet even they were once as base as thee,  
But through their faith eternal life received.

What were the words that those twelve chosen forms  
Received of me, that faith in me they gained?  
That through their forms a power I might send  
To give new life to thy dissolving frame.

Hark now, earth forms, I say the words again,  
Hark, hear my voice! Hark, hear the voice of God:  
Within thee dwells Omnipotence, All-Wise,  
There is none else in all infinity.

Base clay, awake! Why dost thou me resist?  
Shall I depart and leave thee to thy fate?  
Wilt thou reject thy very source of life,  
When thou mightst live through all eternity?

But I return to purer, higher realms,  
Though not forever may thou be as dust;  
Perchance again may I come unto thee  
That thy base clay may yet immortal be.

Ah, yes, I see thou hast some feeling still ;  
Thou weepest when thou seest me depart,  
Thou knowest that to dust thou must return  
And senseless be until I come again.

Farewell, frail form, thy punishment is just,  
Thou didst not heed the impulse which I gave ;  
Thou must dissolve, but I shall come once more,  
Then heedest thou lest thou should die again.

But matter yet I know ye shall obey  
Must yield to God, who doth abide in thee ;  
THEN TIME SHALL CEASE, and every sentient form  
Which doth abound in all infinity

In me shall live and be forever clothed  
With garb Divine, with immortality ;  
Then every part wherein my spirit dwells  
Shall hear my voice and know that it is God.”

## THE SOUL IS GOD.

*“Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.”* (Daniel XII, 10.)

*“There is a natural body and there is a spiritual body.”* (I. Cor. XV, 44.)

Every thinking human being is aware that there is a something about himself that remains the same notwithstanding perpetual changes in the body and in the brain—a something that seems to project itself to any place toward which our thoughts are directed. This consciousness, then, the *ego*, is universally felt, even by those who do not generally think upon such subjects, to be something apart or distinct from the material form. *This something is the soul*, and while it is closely connected with and dependent upon the physical organization for the means to visibly manifest itself, it is not in any sense identical with it. It is an entity of superior organization, whose elements are more subtle and refined. And as we clothe the physical body and furnish it with implements

to use in the subjugation of the more rough elements, so the soul has created and clothed itself with a material form with special organs and accoutrements that it might have existence and cognizance with material things. It is the same part which, when the physical impressions of the natural body are subdued, reaches out and beholds things beyond the range of the physical senses; it is this part which passes into the "silence" and receives telepathic impressions or inspirations from the Divine Mind.

There is but one way to reach a higher comprehension of this real self, and the greatest Teacher this world has yet known has outlined it for us: "Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God." What does he mean by these words? Not their literal significance, a second birth to the material body, but the regeneration of the soul, the Divine conception of the real truths of the Infinite and the Eternal which reveal to us that the soul of man is God.

When you fully realize that in every being there exists a latent force which does not ordinarily manifest itself and that our intuitive thoughts spring from a source which the "association of ideas" or the "re-presentation" of past experience cannot account for, you will understand that as we gain more knowledge

of this inner self, the more clear will be our comprehension of the great truths and secrets infolded in our being, and with this second spiritual birth we receive perfect knowledge, becoming an intermediator between the unseen realms and mortal man.

Thus the first step toward the comprehension of this Divine part within, is to understand that the corporeal body is not our real self. We must interpret clearly the meaning of Paul's words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." "If our earthly tabernacle be destroyed, we have a building of God not made with hands, eternal in the heavens." We are a spiritual being dwelling in and manifesting attributes through a house of clay. Of the medium of which our real self consists, we have, as yet, no actual knowledge. Self cannot comprehend self; the medium of which it is composed is so subtle and different from all known forms of matter, for something tangible we must conceive it to be, that it has thus far escaped the perception of our physical senses, other than through its manifestations.

That which we name spirit is one stupendous WHOLE, or GOD; and as with our physical senses we perceive the various elements which make up our corporeal body and



the physical world, so with our soul senses or telepathic intuitions may we comprehend the attributes of that great invisible realm which is manifest through our organism.

If one who had been born blind, or who had been hidden from the light of the sun, were told that the world was flooded with a bright sunlight, he would have to accept it on faith or reject it altogether, but if one ray of sunlight should pierce through his sightless orbs and impinge upon his inner consciousness, that one ray of light would prove to him that the sun existed; so one who has been illumined by that "Light which lighteth every man that cometh into the world," who has received one Divine inspiration from the great unseen, can never doubt again the presence of God in the soul of man. Nothing comes of nothing. Demonstrate the Divine attributes of the soul and we have proved that the soul is Divine. Positive evidence reveals and proves the existence of an unseen realm as real as that known to our physical senses.

## GOD THE SOURCE OF ALL PHENOMENA.

*“And there are diversities of operations, but it is the same God which worketh all in all.”* (I Cor. XII, 6.)

*“Neither is worshiped with men’s hands; as though he needed any thing, seeing he giveth to all life, and breath, and all things.”* (Acts XVII, 25.)

The soul is composed of tangible spiritual elements. Its most familiar manifestation is thought, which is the grandest and greatest force of the soul. Its vibrations are more powerful and its phases more intricate than any of those undulations of the ether which we commonly know as light, heat, electricity, magnetism or the attraction of gravitation. In fact, all of these latter phenomena, which have been demonstrated to be but modes of motion or etheric undulations, are but the lower manifestations in the ether, set up by the force of Immortal Thought; and while we may not, as yet, comprehend the real nature of these waves

or vibrations which thought has created in the etheric medium, a study of physical phenomena helps one to comprehend in a way the action of the higher forces of the soul.

We find that if the electric current is sent through a coil of wire around a soft iron core, the core of iron becomes a magnet; and if a wire is caused to move rapidly between the poles of magnets, electric vibrations or currents are set up in the moving wire, with a voltage in direct proportion to the number of magnetic waves, or "lines of force," which the moving wire cuts through in a certain time, and with an amperage or quantity of current in proportion to the capacity of the wire. It is on this principle that the dynamo or generator is constructed.

We find that if the electric current be directed through suitable mechanism, we are able, apparently, to give life and intelligence to our handiwork; fill our creations with invisible power, limited only by the capacity of our models. Can you not trace the resemblance between these phenomena and those of sentient beings? For just as the electric current in passing through a series of motors, lamps, radiators and other mechanical devices, gives out a variety of phenomena from one and the same current, such as movement, light, heat, sound, etc., of a quality depending upon the

perfectness or adaptability of the mechanism through which these phenomena are manifest, so does that Almighty All-Wise Being who is omnipresent in every part, manifest his attributes in the forms through which he moves, in direct proportion to their fitness or capacity to utilize his Divine forces and faculties.

Our human body is but a delicate and intricate mechanism, a confederacy or collection of cells, designed by a Superior Mind through the evolutions of eons past, and formed from the very elements that compose ordinary forms. It is guided and controlled by the Infinite Mind which has created it, answering the demands which it receives from the great Central Station, when the message as an instinct thrills through its system, just as the electric motor starts whirling when it feels the magnetic vibrations through its coils.

The *inertia* of matter, or, in other words, the tendency which it has to remain in state in which it is, whether one of rest or motion, is the property which resists the impulse of the Divine Moulder, for the reactive momentum arising from the Divine impulse ultimately destroys or overcomes the impulse giving it life, and when an equilibrium is reached, death or stillness ensues and the form returns again to dust whence it came.

Who will say that matter may not yet be-

come "in tune with the Infinite," may not yet become in harmony with the Eternal, and thus be created into immortal forms.

The infinite power and intelligence from the great unseen Central Station is reverberating throughout the organism of every sentient being. Its action may be seen, its presence may be felt; in it we move and have our being; and as with electrical and other phenomena, we may not comprehend all its intricacies, or its method of propagation through space and matter, yet *we know the conditions required for its manifestations, and through this knowledge we may control infinite power*, may gain light where formerly it was all darkness, fill our very being with health, strength and noble impulses, or allow such powerful vibrating currents to penetrate our system that we are consumed by their devouring fire.

This Principle within has the power of transferring the consciousness of other forms to our consciousness, or vice versa. This we term telepathy, but we have a better understanding of our own creations. In wireless telegraphy when the transmitting key is depressed at the sending station, a disruptive electric discharge from an induction coil takes place, which propagates waves in the surrounding ether in a manner somewhat similar to those produced in still water by tossing a stone into

it. In the etheric medium the waves move very rapidly in all directions, and upon reaching the receiving station their undulatory movements cause prepared metal filings, contained loosely within a tube, to adhere and thus complete the electric circuit, in which the tube of filings is inserted, at every depression of the sending key with the same precision as a finger had reached out and pressed a button there.

But had we no code of signals to interpret the meaning of the sounder's movements, its clicks would have no real significance to us. We would know that some force was at work making the successive sounds. We might infer that their systematic order and repetition was the result of intelligence, but they would be of no practical value to us.

We are the receiving stations of the great Unknown, and for ages an Omniscient Intelligence has been vibrating within our breast, patiently awaiting the time when we might comprehend its Divine message. In all ages there have been those who in inspired moments have heard and interpreted the message of that still voice within and have tried to teach others the true way of life, but they have been "despised and rejected of men" and many have been tortured and put to death for speaking the words of Light. There is no message but one of health, power and intelligence com-

ing from the great Unseen. If we are weak, ill or unwise, it is because we do not let this Divine force within give us what it desires; and though you may not fully understand this action of the unseen force of the soul, do not reject its aid, but rather comply with those conditions which have been demonstrated as giving health, happiness, wisdom and power.

The time is near when the darkness and error which has clouded the mind of Man through past ages will be dispersed by the eternal light of Truth; then its Divine radiance will glow in every form of life and all will know and feel the infinite power manifested through their being. The higher evolution will commence. Man by the development and use of the Divine forces of the soul will be able to change the movement of the visible universe. Sensual desires will be eliminated and the love of conquest will be limited and directed only to overcome those evils which obscure the light of the soul. Disease will disappear and war will be unknown, and that time would hasten—

“Were half the power that fills the world with terror,  
 Were half the wealth bestowed on camps and courts,  
 Given to redeem the human mind from error,  
 There were no need of arsenals or forts.



GOD THE SOURCE OF ALL PHENOMENA. 119

The warrior's name would be a name abhorred,  
And every nation that should lift again  
A hand against a fellow, on their forehead  
Should forever wear the curse of Cain.

Down the dark future, throughout long generations,  
I hear the echoes growing fainter and then cease,  
And like a bell with silent sweet vibrations,  
I hear the voice of Christ once more say 'peace.'"



## MATERIAL AID VALUABLE.

*“Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called JESUS made clay, and anointed mine eyes and said unto me, Go to the pool of Siloam and wash; and I went and washed, and I received sight.”* (John IX, 10-11.)

Mortal mind is not all error as some of the self-styled scientists would have us believe; our knowledge of the material world is founded upon experience, or the evidence of our senses, and the conviction that the same causes always produce the same effects. If our senses appear to deceive us, we have a multitude of recorded facts with which our reasoning power enables us to locate the element and reason of apparent deception. There is only one road to an accurate knowledge of any subject, and that is by the observation and analysis of the facts pertaining to that particular subject. When individual experience is enlarged by the past and present experience of other inquirers, and this combined knowledge is so arranged that

it may be comprehended by one, the system becomes a science, or a collection of exact knowledge, because it is derived from a comparison and association of axiomatic truths.

Through our faith in the constancy of Nature and the immutability of her laws we confidently explain the past and predict the future. Man exercising his volition speaks, walks, or lifts a weight—examples of mysterious connection between spirit and matter, of the conscious exercise of mechanical force which for the time overcomes the action of some universal law. Yet, when by the exercise of his volition he is able to move some heavy object in opposition to the law of gravitation he does not consider his action miraculous, nor does one usually recognize that in the performance of this everyday action he is demonstrating that the force controlled by, or synonymous with, his will is superior to the force of one of the greatest laws of nature; that this force proceeding from the volition of man has all the essential attributes of Omnipotence with a difference only in degree. It can be demonstrated with mathematical accuracy that man by dropping a small object from his hand to the earth will change the very course of the visible universe through space. Not that man may “create” a particle of force anew, for the sum total of universal energy is constant, but he may direct energy

into new channels, and thus control a variety of phenomena at will.

By the use of the mechanical powers and by harnessing the forces of nature he transmits or multiplies his force at will. Both his consciousness and experience inform him that all these manifestations of force result from the mysterious action of his volition upon matter. He is thus led to the unavoidable conclusion that those great phenomena of nature over which he usually exercises no control must also have their origin in the volitions of a Mind which must be Infinite. Force and Will thus become related terms, and we are compelled to regard the forces of nature, as they are usually styled, as only the outward manifestations or the visible working of the mind of GOD.

He also learns that he can, by placing certain elements together in a certain condition, cause them to act upon each other in a mysterious manner through forces which appear to be inherent and latent within the elements. This action he calls chemical. He has "faith" in the elements, or, in other words, he is positive that he will gain certain results when certain conditions are produced.

This law of reasoning is also applicable to things of a spiritual nature, and there is no

reason why this should not be the case. "Faith," then, is merely the conviction that certain results will be produced in a certain case, by the evidence or knowledge of the outcome of previous experiments. Being convinced of the immutability of Divine law, we know there can be no possible exception to its universal action if all the conditions required for its manifestation are complied with. And one who has faith in the higher spiritual manifestations of the Divine Mind would be as greatly astonished if there were not an immediate action when certain conditions were produced, as would a student of physics at beholding a heavy body unaffected by gravitation while unsupported in midair.

"Faith is the substance of things hoped for, the evidence of things unseen," whether it is faith in spiritual or physical manifestations. Many otherwise correct teachers, misunderstanding the real meaning of "faith," have neglected to comply with conditions which animal instinct alone should have informed them were essential to the successful outcome of their efforts. Blind faith would be and is required in those organisms which have no objective mind to reason with, but man was given a reasoning power, the highest function of the objective mind, which was to enable him to be-

come better adapted to cope with the increasing exigencies of physical environment.

Close and scientific examination into the law of cause and effect has led to important discoveries of treatment and material remedies which repeated experience have shown to be beneficial in hastening the restoration of the disordered physical organism. These remedies have no power of themselves to remove any disorder (this does not apply to surgery), and any honest physician only claims to be able to "aid nature." Treatment is valuable only so far as it furnishes conditions and materials to facilitate the work of the creative principle in its endeavor to restore harmony in the disordered body.

It is not advisable in any case to take other than proper nourishment unless there is some serious trouble or disorder, and then it should be only remedies which are well known to be reliable; a stimulant in any case is but a poison. And when one willingly receives into their system the poison of alcohol, tobacco, or any other drug, they are arraying themselves against their very source of life; and while these poisons may seem for a time to be beneficial yet this seeming effect is only the increased efforts of the unseen workers in their endeavor to eliminate the poisonous elements from the system,

and a reaction will always take place and the last state will be worse than the first.

It is obvious, however, that as all the *exact* knowledge thus far gained by man came from that Divine Mind which is the source of all life, that in our endeavor to obtain any desired results we should not ignore or neglect to use any possible aid which repeated experience has shown to be of value. If we do neglect material aid and trust alone to the power of the Creator within, we are only complying with part of the conditions of "faith." This word "faith" has proven a stumbling-block to many, and those "blind leaders of the blind" who do not understand the real truth, have demonstrated that the premise "Mortal Mind is Error" when applied to themselves is undoubtedly correct. Truth alone is immortal; its quality is unchangeable, it can differ only in degree.



## ONLY THE WISE UNDERSTAND.

*“The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.”* (John X, 33.)

The soul of man, by a process not as yet thoroughly understood, is able to reach out, or travel across endless space and receive from a sub-division of Infinite mind any knowledge which that sub-division may contain. This process we call telepathy. The soul by its psychic power over the material form through which it is manifest, gives this knowledge which it has gained to the objective mind, clairvoyantly, clairaudiently or by intuition. I submit, that the actual perception of any impression is a psychic, not a physical process; it does not matter whether the impression comes from a real object, an impression upon a photographic plate, or the image formed within the eye, the ultimate process by which we perceive the form and features of any object is a psychic impression. It is the same process we use in contemplating things in the abstract or in creating mental images of forms of which

we have had no impression through physical senses. There are some who would have us believe that this mental process is erroneous, yet who does not trust their very existence to this psychic principle? We stand at the edge of some great precipice, we confidently take a step nearer, yet if our psychic interpretation of the exact location of the chasm had been incorrect, we would have fallen into the bottomless abyss. We conclude, therefore, that our psychic interpretation is correct.

Able theorists, by a scientific analysis and study of that higher faculty within man which we term the subjective mind or soul, have clearly demonstrated that this manifestation through man has every essential attribute of Omniscience, every power of Omnipotence, with a difference only of degree, and that the telepathic power of the soul, when expanded to infinity, is Omnipresence.

What have we demonstrated? That we are omnipresent in so far as we are conscious of any other part. I submit, that Omniscience would not be conscious of some distant atom in the infinitude of space unless its consciousness was directed toward that atom, but that it or we may be conscious of anything toward which our attention may be directed, we have sufficient proof in telepathic phenomena.

Is it any wonder, that as the soul can only

reveal itself through some manifestation of the organism through which it moves, that we are prone to think that we are that organism? But self can never comprehend self, and as we can dissect the confederacy of cells which we call our body, it cannot be our real self; and still we see the action of our soul, are superconscious to it, then we are higher than the part. What, then, are we? The answer thrills, bewilders and astounds, and He who first perceived and proclaimed this overwhelming answer was put to death upon a cross. He, even Jesus, who first realized that the soul of man was God, that there was no higher power in all infinity than that manifesting through the soul of man, was slain because he said that it was God. The soul is God's manifestation through a part. And this profound conclusion removes the last vestige of a doubt which we may have held about the immortality of the soul, for as long as one star remains to send out its silent beams of light into dark depths of space, as long as there is one form in all the infinitude of space pulsating with life, we, you, I, shall be immortal. For we, you, I, and they are God.

Let us trace the light of some distant sun as it pierces through and becomes dispersed in the infinite depths of space. Are we not there also? Let us pass beyond the limits of our

universe, beyond a vast emptiness of space, through a myriad of systems and worlds similar to ours, through depths of space and worlds again, until finally the limit of permutations and combinations of material atoms have been reached, and we again behold a universe the exact duplicate of our own even to the tiniest atom. Repeat this process to infinity, and we find that our universe is duplicated in its every manifestation an infinite number of times.

Do you now comprehend the first object of evolution? Its object was to so perfect the evolving form that it might at last comprehend the Creator who is the source of all manifestations through it. Could any greater crime be conceived in the mind of man, than the crucifixion of that form which had first been inspired to know that the soul of man is a manifestation of God? In all the history of mankind there is nothing that can compare to, that equals in horror, the wickedness of those who sought to destroy the omniscient form of the Saviour. Is it any wonder that the earth shook, that the sun was darkened when the soul of the Master was loosed from its body? Let us ever reverence the holy name of Jesus. "Neither is there salvation in any other." "For there is none other name under heaven given among men whereby we must be saved."

## THE POWER OF THE SOUL.

*“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”* (John XIV, 12.)

Is there any limit to this power within man? I say, THERE IS NO LIMIT, except that given to it by the imperfectness of the form through which it is manifest. It took JESUS thirty years to so perfect himself in wisdom and faith that he might commence his wonderful career, and even the Saviour was tempted to give his life up to an unworthy purpose. After he had fasted and meditated upon the wonderful truths which he had been Divinely inspired to know, his normal mind argues thus: If this is really true that the soul of man is God, that there is no higher power in all infinity than this manifested through man, “Command that these stones be made bread,” and thus satisfy your hunger. And again, when he was upon the pinnacle of the temple, he reasons thus to himself: If this is really

so that "thou be the Son of God," that thou art the Messiah who was first to realize these truths concerning the soul, and of whom the prophets have written, "He shall give his angels charge concerning thee; and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone," why, then, can you not cast yourself from this pinnacle and reach the ground uninjured? But Jesus concludes not to put his faith to the test by trying to perform senseless miracles, for it was also written, "Thou shall not tempt the Lord thy God."

And again, when he views the material glory of earthly kingdoms, the thought comes to him: I have been inspired to know a truth concerning the soul of man; and I am the first and only being in all the long chain of evolution who has realized that God is manifest in the soul of man; if I were to use this knowledge which I have gained and the unlimited power which it gives me, to advance myself in a material way, without giving God the glory, I could become ruler of the whole world. But he overcomes his temptation, and even gives his life upon the cross that he may redeem the world from error. What an example has this great Teacher set for us. Who will follow it? Who will be despised, persecuted and rejected of men that he may in some way serve this

Omnipotent Ruler of Life? Have you had past errors? Have you been weak and yielded up to material desires? Let this not hinder your coming to the Light. No matter what your past life may have been, no matter if you have broken each and all of the Ten Commandments, if you will now be guided by that still voice within, God Omnipotent will help you to a higher life, for has not Jesus said, "If a man love me, he will keep my words; and my Father will love him and we will come unto him, and make our abode in him." There is not one creature who does not, consciously or unconsciously, trust the Divine Ruler. None but a fool can deny the existence of God.

"There is no unbelief.

Whoever plants a seed beneath the sod  
And waits for it to push away the clod,  
He trusts in God.

Whoever says, to-morrow, the unknown,  
The future, trusts that power alone,  
He dares disown.

Whoever sees beneath the winter's snow  
The silent harvests of the future grow  
God's power must know.

Whoever lays upon his couch to sleep,  
Content to lock each sense in slumber deep,  
Knows God will keep.

Whoever says when clouds are in the sky,  
Be patient heart, light breaketh by and by,  
Trusts the most High.

The heart that look on when the eyelids close  
And dares to live when life has only woes  
God's comfort knows.

There is no unbelief.  
And day by day and night, unconsciously,  
The soul lives by that faith its lips deny.  
God knoweth why."



## WHAT IS SIN?

*“To him that knoweth to do good and doeth it not, to him it is sin.”*

That, and only that, which in any way interferes or hinders the successful outcome of some Divine plan can be regarded as sin, or as something that would not be right to do. The only object that I can see in all these generations of births and deaths, is that the soul is seeking to evolve a form which may be both material and immortal and thus work out its own salvation. Then nothing is a sin unless it in some way interferes with some higher cause or hinders the transmission of knowledge, of health, of strength, of perfectness of form, or any other condition or quality which may be essential to the higher evolution of future generations, to a future generation. There is no hell, except that which man makes for himself on earth. The body through sinning against itself suffers sickness and death; this, however, is not counted as sin if some worthy object is accomplished, as where one uses up his strength and vitality while working for those he loves,

or gives up his life to save the life of others or to benefit future generations, "For greater love hath no man than this, that a man lay down his life for his friends." And Jesus taught us that if we did not love and help one another every time opportunity offered, were the other a friend or enemy, it would be counted against us as sin. But if we love God with all our hearts and our neighbor as ourself, we need not have further creed, for "On these two commandments hang all the Law and the Prophets."

These are the words of the Christ, and God through Moses spoke thus concerning him: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, *I will require it of him.*" Why do we see the churches throughout the land but partly filled with people upon that day set apart for rest and worship? Why do we find the majority of those who are there growing cold and indifferent? It is because "This people draweth nigh unto me with their mouths, and honoureth me with their lips, but their heart is far from me." "But in vain do they worship me, teaching for doctrines the commandments of men." "It is impossible but that offences will come; but woe unto him through whom they come." Will not God require it of those teachers and preachers in the pulpits

to-day who are teaching these man-made doctrines, who from the very unreasonableness of their creeds, are keeping many stumbling in darkness who really desire to walk in the light of Truth? I say unto you, He will require it of them to "the uttermost farthing." And it were better for one of these false teachers who are keeping this world in darkness by his empty words and by his still more empty life, his "faith without works," "that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

To whom shall I liken these blind leaders of the blind? They are like those certain disciples at Ephesus of whom Paul asked, "Have ye received the Holy Ghost?" and who answered, "We have not so much as heard whether there be any Holy Ghost."

This question of regeneration with the gift of the Holy Ghost should be of most vital importance to every thinking human being. It has a direct relation to ourselves, to our life, both present and future, and the Master has said that unless a man be born again he cannot see the Kingdom of God. Many have become indifferent to this Divine conception. They feel a superb contempt for those who are trying to pierce into the beyond and to demonstrate the true doctrine of Christ. They are still clamouring for a sign from heaven, that they

may believe. And false prophets have deluded them with signs (?) to their heart's content. "But he that believeth not is condemned already." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

Unbelief and skepticism concerning the invisible world and the future life are synonymous with ignorance, and all the affirmations and denials of the materialists and teachers of man-made doctrines, who know nothing concerning the immortality and Omnipotence of the soul, are as valueless as the argument of two flies in your window disputing the outcome of the Russia-Japan war.

## SOME OF THE CONDITIONS.

*“And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.”*

*“But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out unto me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.”* (2 Kings, v., 10-11.)

(The conditions required for the manifestations of the higher forces of the soul are so simple that they are rejected for their very simplicity. “Except ye see signs and wonders, ye will not believe.” Many fail to accomplish anything of real value because they do not have a constant desire or high aim. It is the “crank” or person with a “hobby” or mission who succeeds. Prayer is of no value unless it is accompanied by a strong desire, a desire so strong that it will overcome any other desire which would in any way hinder you in obtaining the One Great Aim. Get some worthy aim and concentrate upon it until it becomes up-

permost in your mind, until it becomes so ever present in your thoughts that you will refer every conscious action to it. Then every time that you are tempted to yield to the influence of some habit or moral weakness; before you think one other thought, or allow yourself to perform one further action, ask yourself this question: WILL IT HELP OR HINDER ME IN THE ATTAINMENT OF MY ONE GREAT AIM? Then if your aim is really worthy, if you are really sincere in your efforts to obtain it and desire it above all things, the strongest emotion will always prevail and if what you were about to do would hinder or prevent you, directly or indirectly, from obtaining your great desire, then you certainly would not do it. This mental process is one of the many great aids in overcoming error, it comes as one of the great results of concentration, it is a material copy of conscience, as it fights carnal desire with carnal desire, and if you will get some high aim and let it rule your life, this process will work in you the mightiest revolution that you have ever seen. )

( Yet, there is one point further which must be clearly understood; *We have no freedom of will.* We cannot always do as we wish to, yet the majority of people still think man has free will, notwithstanding the teachings of both atheist and theologian. That this is not the case anyone by introspection may easily demonstrate for himself.

Anyone may make decisions and resolutions regarding a future course of action, but each act of the will is now known to be fatally determined by the *past* as well as the *present* mental and physical condition of the individual, and to be further modified by the momentary condition of his environment. We cannot make an immediate and permanent change in our life until we are able to rise above our physical environment—until we are able to overcome inclinations arising from past habits of our own or those which we have received as the result of hereditary influence, but in any case the strongest emotional desire overcomes the weaker one if the former is kept before the mind by concentration.)

Our ability to explain the past and predict the future arises from the conviction that the same causes always produce the same effects. These "effects" are synonymous with "fate" or "destiny," something that cannot be changed, and in seeking to change our present moral tendencies or habits, we must trace back the chain of events in our life until we discover the causes responsible for our present weakness, and endeavor to eliminate *them*. If it is our environment, then we must rise above it. If it is physical weakness, then we must acquire strength, and if we are successful in producing a condition in these two necessary concomitants of being that is favorable for our desire, our moral condition depends then entirely upon men-

tal action, and it is then true that "as a man thinketh in his heart, so he is." Each wrong act is committed one hundred times in thought to one in deed, and if you are constantly harboring thoughts of gain, or of plundering your fellow-man, you would do the latter if opportunity should arise, notwithstanding all your efforts and desire to resist the temptation, but "We know that whosoever is born of God cannot sin." And if you are constantly thinking good and charitable thoughts toward all mankind, and do not harbor in your heart one harsh or unforgiving thought against anyone you know, it will be impossible for you to do anything very wrong. And you will also be made happier as the result of this better way of living and thinking.



## ONE POWER RULES ALL.

*“Then Paul stood in the midst of Mars’ hill,  
and said, Ye men of Athens, I perceive that in all  
things ye are too superstitious.*

*“For as I passed by, and beheld your devo-  
tions, I found an altar with this inscription, TO  
THE UNKNOWN GOD. Whom therefore ye ig-  
norantly worship, him declare I unto you.” (Acts  
XVII., 22-23.)*

There rules here a power, eternal and sure,  
Creator of life since worlds did endure  
And giving to each moving planet a place  
To travel and shine forever in space.

If mortal could see enthroned in the skies  
This Ruler of Life, All-Mighty, All-Wise,  
Perhaps then the sight would make him more strong  
To battle in life with error and wrong.

But we who have heard that still voice within  
That guides us aright and warns us of sin;  
Who feel oft a tremor than none can define,  
Know we have within us this power Divine.

And whether with great telescope, we behold  
Some bright fiery sun or a star dark and cold,  
Or through microscope look down at the small,  
We find this Omniscience is ruling us all.

The God of the Christian, almighty and just,  
The great "Law of Substance," which atheists trust,  
The "Cause and Effect" that treats all the same,  
Is this Ruler Divine with changes in name.

The future will see no theorem stand  
With verdict "not proven" but all will demand  
That he who advances a creed or belief  
Shall verify every point in his "brief."

Believe what you may, in a Being All-Wise,  
Or in Forces that dwell unseen in the skies,  
It matters not what this power you call,  
Your actions alone, are judged after all.

Do you know that the monists and atheists philosophers—like Darwin, Huxley, Spencer, Haeckle, etc.—have done more to disseminate real truth and understanding concerning the Omnipotent Ruler—have done more to rid this world of superstition and error than have nine-tenths of the teachers of theology? I wish I could state it truthfully otherwise, but I cannot. The objective philosophers, reasoning from the known to the unknown—by collecting and classifying facts pertaining to any particular branches of natural phe-

nomena—have shown us that the Creator works through certain immutable laws.

Darwin has shown us that man is a product—a marvelous product—of evolution. That is, by a gradual change in the forms and mental faculties of lower orders of life, and through the “survival of the fittest” man was finally evolved. That this evolution has not yet ceased with man is plainly evident to all close observers, for just in proportion as the mind of man becomes better adapted to further the great aim of the Creator, will he receive more divine forces and faculties from this Ruler of Life. Thus Darwin has given us a grander, nobler conception of this Great Cause, who, working through immutable laws, has created this all-harmonious universe and peopled this earth with beings whose manifestations have all the essential attributes of the Creator, who from the very nature of the manifestations through their organisms reveal the presence of the Creator within. We cannot clearly conceive the existence of man without the presence of the Creator. We are positive that gross matter has no life of itself, we are thinking, living, moving, because the Great Cause has formed and fitted us that he might manifest his attributes through us, even as the electric light shines or the motor whirls when the electric current is sent through these forms which were built for their respective purposes.

Huxley has endeavored to show us that the be-

lief in a personal Devil, or in demonical possession is not consistent with the knowledge we now possess concerning the seen and unseen worlds or of the make-up of the human organism. Whether he is correct or not in this conclusion, I will leave to the consideration of my readers. He has, however, pleaded for a wider use of the Bible as an aid to a higher education, and while he regards it as — what it really is — merely a history of the life and religion of the oldest nations in the world, and in which without doubt many errors in the text have resulted from frequent translations, yet it is the best record that we now have of the doings and beliefs of our ancient ancestors. And he further asks, in his plea for a more general study of this “best of books:” “By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the Eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they are also earning their payment for their work?”

Spencer opened up the way for a higher comprehension of the power of mind—clearly illustrating that its power over the body is actually superior to any disease.

Haeckle, the most material of monistic phil-

osophers, unconsciously shows us, in his writings, that the "law of substance," which, seemingly, is his only creed, is synonymous with our highest conception of the omnipresent and immortal Spirit of God.

The scientist is a seeker after truth; he accepts "truth for authority, and not authority for truth," and if he finds an incontestible fact in nature out of harmony with some biblical record, he does not hesitate to proclaim it. The scientist is honest; he desires to get at the real truth of the matter, even if his discoveries do upset some of the teachings of theology. He is so positive that two and two make four that he has very little respect for those who would have us believe that their sum could at any time make five or six. Still these objective reasoners are after all mere machines; it is only when they have developed a keen intuition that they may be classed as men of genius. And while these scientists have done much to dispel the false premises inculcated in our minds by the errors and superstitions of past ages, yet there is a power or faculty in man which enables him, under certain conditions, produced by concentration or subjective control, to intuitively perceive essential truth without the aid of reason or objective education, and in all ages many persons have possessed this psychic power to a remarkable degree. It is this power we term genius. It has been said that "Genius is not a creator in the sense

of fancying or feigning what does not exist; *its distinction is to discern more of Truth than ordinary minds.*" Genius is that faculty within man which knows without knowing why it knows. The *guesses* of men of genius are often worth more than all the scientific research of lesser lights. It was said of Washington: "Such was the wisdom of his views, and the philosophy of his counsels that to the soldier and the patriot he almost added the character of the sage." It is also worthy of remark that Newton, after defining the laws, rules or observed order of the phenomena of motion, which he termed gravitation, had conjectured the density of the Earth to be between five and six times the density of water. Over a century later, after numerous experiments with delicate apparatus, the mean density of the Earth was determined by other scientists to be about 5.66 times that of water. If, however, we trust alone to intuition, and ignore reason, it is liable (as in the latter life of Newton) to land us into absurdities and mysticism.

The time for blind faith is nearly past. Since man has commenced to reason inductively, that is, from particular facts up to general principles or axioms, he has acquired a clearer understanding of the process of life and of both psychic and physical phenomena.

At the time the Master was teaching the true way of life people knew very little about them-

selves, and much less about the shape, size and movement of the earth, and it is only recently that we, by making such a great progress in physical knowledge, are able to understand in a way the action of the invisible forces of the soul by a comparison to physical phenomena. And while the astounding discoveries in the physical and chemical world and in the evolution of life seemed for a time to obviate the necessity of a Creator, yet it was only because our conception of this Great Cause had been too insignificant, and we find as our knowledge has increased that this Great Ruler of Life is farther than ever beyond our comprehension.





## THE CONQUESTS OF MIND.

*“Many shall run to and fro, and knowledge shall be increased.”* (Daniel XII., 4.)

There is no power that mortal here may find  
More beneficial than the concentrated mind.  
For thus has man his many wonders wrought  
By study deep and never ceasing thought.

He thinks, then lo! the very lightning's power  
Obeys his will to light the midnight hour,  
And through the streets while under human spell  
This unseen power his vehicles propel.

He thinks, and now with fast increasing speed  
From coast to coast he glides with iron steed,  
And with an odd conception of his mind  
His voice is heard by those he leaves behind.

By thought of man the planets of the sky  
Are studied now with once unseeing eye,  
Their movements with precision are foretold  
Defining too their state of heat or cold.

He speaks his thoughts, and multitudes are still  
And make obeisance to his mighty will,  
Controlling mind, he causes pain to cease,  
Destroying, too, that enemy, disease.

Think on, O man, if thou would here attain  
To earthly fame and heavenly honors gain  
And knowledge so that thou thy soul may save,  
To penetrate the life beyond the grave.

In this last decade there has been a most remarkable advance in science and invention; seemingly impossible difficulties in the physical world have been overcome and things which have been obscure and hidden for ages are now becoming to be well understood by all classes; it is also plainly evident that the mind of man is reaching a higher consciousness; the soul by its mysterious power of intuition is apparently able to know the thoughts of others without the intermediary of the senses. No matter how polished may be the exterior form, unless you are true and sincere you will not deceive the world long, for whether you know it or not the invisible radiance from the soul becomes perceptible to those about you and by the secret thoughts which you may think are hidden within your heart are you judged, not by those you utter, and if you write to a friend and are not sincere in your motives, he will read between the lines and intuitively feel that you are not true.

We are in the commencement of a new spiritual epoch and the soul with all the diverse and irresistible powers of the unseen realms is making a mighty effort for recognition; spiritual manifestations are reported everywhere, startling and

seemingly miraculous, and the most profound thinkers no longer prescribe limits to the power of the soul.

The soul, the Infinite Creator within, has acquired five physical senses with which it receives impressions from the four other great Infinities—time, space, the elemental substance and motion and their many combinations. All the impressions received by the senses—hearing, sight, smell, taste and touch—are composed of only matter and motion, modified by magnitude and duration. Sound is the impression conveyed to the mind by vibration. When the vibrations are beyond seven or eight times per second, the mind fails to recognize the distinct and successive sounds and the vibrations from then up to 36,000 per second are recognized as musical tones. As each vibration consists of two movements, back and forth, the trained musical ear by its ability to distinguish the difference between the various tones, is literally able to count 72,000 movements per second.

The sounds produced by many insects are so acute as to baffle the human ear to distinguish them. It is asserted by naturalists that there are many sounds in nature too acute for human ears, which are yet perfectly appreciated by the animals to which they are notes of warning, or calls of attraction. Reason tells us there can be no more limit to the fractional division of time than

there can be to the addition of years to the fast receding ages. A million years is no longer than one second when compared with absolute time. All knowledge that we have of time is by comparison; of absolute time we can form no conception; it to us is an imaginary signification of duration, measured by the periodicity of events within the comprehension of the mind, such as the moment, hour, day, year, etc., but these divisions are lost by their insignificance when compared to the great bewildering past or to the incomprehensible future. Time is one eternal now. If there were no events taking place we would have nothing with which to compare its flight. It is because the units of measurement are comparatively large with which we reckon the lapse of time that makes us think of its flight as rapid. It is the "point of view" that is responsible for all our mental conceptions. To the tiny microscopic bacillus whose life lasts less than one second, and during which time it reproduces thousands of its kind, our day would seem an eternity, yet, undoubtedly to the comprehension of its intellect its life seems to cover a very long period of time.

When dreaming or in the trance or trancoid state, the mind often seems to have experienced years in the space of a few moments. An intuitive thought arising while the mind is in this subjective state, may often only be the result of an inconceivably rapid inductive and deductive mental

process. Before the mind is trained to reason in the abstract every mental process is accompanied by a physical conception or impression, and while repetition makes the process more rapid there is still a physical limit to the speed of mental action, but after the mind is trained to reason with symbols and algebraic formulas, the conceptions of the mind appear to follow each other without interval. We can also conceive the possibility of a much more rapid action of the mind, for when we come to examine the phenomena of sight we find that the eye in its ability to recognize the different colors, must be able to distinguish between the different rates of movement in a medium with undulations at the rate of hundreds of trillion per second. The mind is staggered by this vast number which one could not count in a million years, counting three per second night and day, yet the undulations of the ether that give us the impression of the color red, are at the rate of 380 trillion per second, while those that give us the impression of the color violet are 760 trillion per second,\* the intermediate colors being those produced by the etheric vibrations between those of red and those of violet. The undulations of Rontgen or

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\*According to Eisenlohr (*Am. Jour. Sci.* [2] XXII.), the length of the vibrations in the extreme red ray is just double the length of the vibrations of the invisible rays beyond the violet, which, by concentration, produce the lavender light of Herschel. The entire range of visible rays differs in the length of vibrations only the amount of one octave in music.

X-rays have been conjectured to be about 1,000 times as rapid as those of light. Heat is also due to ethereal vibrations of the same and of a lower order than those of light. It remains only to explain, by these movements of the ether, the numerous and complex phenomena which are presented to us by electricity, and to conceive how these undulatory movements produce attraction and repulsion as in the phenomena of magnetism and gravitation. How these latter phenomena may be produced by etheric movement I will present clearly in future chapters.

## A STUDY OF HIS WORKS.

### GRAVITATION.

*“When I consider thy heavens, the works of thy fingers, the moon and the stars, which thou hast ordained;*

*“What is man, that thou art mindful of him? and the son of man, that thou visitest him?”*  
(Psalm VIII, 3-4.)

*“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?”* (John III, 12.)

It is only by a careful study of the great forces of Nature that we are enabled to form a worthy conception of the Great Power that rules over all, and thus we can understand heavenly things only by comparing them to earthly things.

Since Newton defined the observed order of the phenomena of motion, the doctrine of gravitation has been admitted and many have expounded its laws, but it has now acquired the character of an ultimate fact rather than of a fact to be explained, and though many theories have been forthcoming to account for the phenomena of attraction, so far, none have been accompanied by sufficient proof



or evidence to warrant general acceptance. And while one class of thinkers try to explain this phenomena by physical laws or the impact theory, the other class not finding sufficient evidence to support that theory, define gravitation as a quality essential and inherent in all matter, ascribing to it the power of *actio in distans*. That both classes are in a certain sense correct will be seen in the explanation which I am about to present of this phenomena.

That Newton did not attribute to matter the inherent quality of *actio in distans*, the following quotation from a letter to Bentley illustrates: "It is inconceivable that inanimate brute matter should, without the mediation of something else which is not material, operate on and affect other matter without mutual contact, as it must do if gravitation, in the sense of Epicurus, be essential and inherent in all matter, and this is the reason why I desired that you would not ascribe innate gravity to me. That gravity should be innate, inherent and essential in matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else, by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe that no man who has in philosophical matters a competent faculty of thinking can ever fall into it. Gravity must be caused by an agent acting constantly according



to certain laws; but whether this agent be material or immaterial, I have left to the consideration of my readers."

LeSage of Geneva tried to explain the attraction of gravitation with "ultramundane corpuscles," and while his theory was somewhat ingenious and has been the subject of much speculation, it has been abandoned as impractical. Euler attributed the attraction of gravitation to be due either to a spirit or to that of some subtle material medium escaping the perception of our senses. And he insisted that the latter was the only alternative admissible, although admitting with others that it might be difficult to give an exact demonstration of gravitative force, or to explain it as the result of etheric undulations.

Without commenting further on the theories of others I will give the result of some experiments which I conducted several years ago in my endeavor to solve this mystifying problem and to formulate a theory that would explain the phenomena of gravitation, and which facts and experiment would corroborate. And while some of the phenomena obtained as the result of my experiments may have been observed by others, yet I think that I have made quite a little progress in this line of research.

While having some castings finished with a milling machine, I noticed a peculiar action of the finer particles of metal that had collected on

the table of the machine. They advanced in a body toward the revolving cutter that was trimming the edge of the casting, as it started to cut into an air-hole in the casting, and just as the cutter started to cut out the other side of the air-hole they receded to their former position on the table. Being curious as to the exact cause of this phenomena I watched the machine for some time, and found that this movement of the particles on the table was caused by the "jerky" vibrations given the table by the revolving cutter; that is, the movement of the vibration one way was quicker than that the other way. This same phenomena would occur if you placed a coin upon a table and tapped the side of the table with a hammer, when the coin in every case would approach the hammer. The reason of this phenomena is that *matter from its inertia is moved farther by the friction of a slow moving medium than it would be if the movement of the propelling medium were more rapid.* An ordinary illustration of this fact is given when one is prematurely seated by the sudden starting of his carriage.

Soon after noticing the phenomena produced by uneven vibrations I began a series of experiments with a variety of apparatus, hoping that by classifying the results of my experiments, I might arrive at a general conclusion, or perhaps discover the secret of all attraction. On suspending two hollow balls near each other that were made

to vibrate by internal mechanism, I found that they had a tendency to approach each other and that light bodies when suspended near a vibrating ball would be drawn slightly toward the latter. I have not the space to mention all the experiments that I conducted to cause light suspended bodies to approach a certain point from all directions, but will give the two following: I had a "sausage shaped" fuse made with charges of powder in it every little distance from each other, and this was coiled in clay and put in a hole in the center of a large iron plate, and by the successive explosions of these small charges of powder, attraction was produced toward the center of the iron plate by the vibrating air. I was also successful in producing a slight attraction toward discharging points which were electrified by a static electric generator. The conclusion I reached from these and further experiments I give as follows: Spherical vibrations sent out by a body contracting and expanding (1) when the body in expanding gives the primary impulse causes the matter to be attracted toward the body as the outgoing wave, whether in the ether or air, is more rapid than the return wave; (2) when the body in contraction gives the primary impulse the wave in the medium towards the body will be more rapid than the one leaving it, consequently, matter is then repelled by the body.

To explain the attraction of gravitation we

must notice the effect of molecular vibration, or discharge, upon the ether that fills all space. Waves of ether set up by molecular discharge would be of spherical form somewhat analogous to those of sound, consisting of waves of condensation and rarification. These waves spreading out in all directions from the center of discharge by their slower return movement would naturally attract all matter coming under their influence toward the body of matter in which the waves originated. We also find that this explanation of gravity is in harmony with the laws of specific gravity of matter, which varies in direct proportion with the molecules of matter, or with the resistance which they have to the passage of the etheric waves, and in an inverse ratio with the square of the distance between their centers of greatest resistance of the attracting bodies.

It is obvious that the force of gravity at any point beneath the surface of the earth is diminished by the attraction of whatever part of the earth is above the particle attracted, and the resultant force is the difference between the two components. That the loss of weight in a particle is more than would result from the above I have concluded from further experiments.

At the time I was experimenting with gravitational phenomena I had recently designed an electro-magnetic weighing machine that had for

its office the automatic separation of coins and other articles at a certain required weight, and for experimental purposes had constructed a very delicate and sensitive spring balance with an indicator to show the variation of a grain in weight. After making many experiments with this delicate balance in tunnels, and over and under masses of great specific gravity, the conclusion was forced upon me that the body of matter above the attracted particle not only attracted the particle in proportion to the mass of the former, but that by its resistance to the passage of the gravitational waves to and from the earth it further decreased the weight of the particle.

Some substances, like gold, platinum, etc., which have a great specific gravity, being so dense as to offer great resistance to the passage of etheric waves, the thought naturally arises that these substances would be heated by the passage of the gravitational waves through them. To show why this heating would not take place I will explain the relation of some of the known etheric vibrations. Those etheric undulations with which I have endeavored to explain gravitation may be considered as vibrations of a pitch far beyond those of light and heat from the fact that no matter has as yet been found opaque to, or unable to resist the penetrating power of these waves. If a substance were discovered opaque to these waves

it would receive the full propelling force from the primary etheric wave emanating from matter, and thus be repelled by all matter and driven from the earth with the greatest speed conceivable, or, as I hinted at in a former article, would be annihilated by the impact of the etheric waves, would be exploded or separated into its elementary molecules. It is the law, or observed order of all etheric vibrations, that when such waves meet with resistance their vibrations are reduced to a lower pitch; thus, when those undulations of a higher pitch than light come in contact with certain metals like radium, uranium, etc., they meet with resistance and are slowed down until we recognize them as light. Slow down those of light by concentrating them with a lens and the vibrations of heat are felt; cover a pane of your window with smoke and the glass becomes heated, while before the sunlight passes through the glass without perceptibly raising its temperature; concentrate these heat vibrations on two metals of different fusibility, having the metals soldered together where the heat is concentrated, and with the other ends of the two pieces of metal so connected as to form an electric circuit, and the heat vibrations will generate an electric current in the circuit thus formed. Cause the electric vibrations to pass through a coil of resistance wire surrounding an iron core, and magnetic vibrations are set up in

the iron core; by interrupting the electric current waves of ether of various pitch may be produced.

It has been conjectured that the vibrations of ether identical with electricity have a pitch of about 1,000,000,000 per second, those of the Rontgen or X-ray about 1,000 times of light. Waves of ether producing the phenomena of gravitation would first have to be reduced to the pitch of those of the X-ray and then to those of light before they could be transformed into heat vibrations. If this is the correct solution of gravitation, I might make the conjecture that these waves of the highest pitch may prove to be the source of all these of lower pitch, as we cannot by concentration of heat produce any higher temperature than the source of the heat, and we may assume that it is impossible to raise the pitch of any of the etheric undulations by concentration. This explanation which I have presented to account for the phenomena of gravitation is only theory, but I think that those who have thus far followed it can hardly deny the correctness of my reasoning coupled as it has been with facts and experiment, and in the following chapter it will be further brought into prominence by a new explanation which I will offer for the attraction and repulsion of magnetism.







## A STUDY OF HIS WORKS.

### MAGNETISM.

*“All things were made by him; and without him was not anything made that was made.”* (John I, 3.)

Notwithstanding the many and great services performed for us by that subtle force we call electricity, we must confess that we have as yet only vague conceptions of the real nature of this mysterious power. But rather than multiply causes we may rightly assume that the many manifestations of electrical phenomena are but functions of the ethereal medium which fills the universe, and from whose correlations to and reactions upon the particles of ponderable matter, all phenomena, like light, heat and gravitation, proceed.

In the explanation which I am about to offer of magnetic phenomena, showing it to be the result of etheric undulations, the possible part which this universal force may have taken in the distribution and movement of the heavenly bodies will present a subject for numerous speculations.

Magnetism may be explained as the result of

tuned or sympathetic transverse and longitudinal undulations of the ethereal medium. This phenomena is somewhat analogous to those undulations that produce musical sounds; if a tuning fork is sounded or a musical note is sung near a piano having its dampers raised, the wire in tune with the tone produced by the voice or fork will vibrate producing the same sound. A tuning fork suspended near another vibrating fork will have vibrations induced in it by the latter and be attracted toward the latter; thus when a magnet is near another magnetic substance, magnetic vibrations are set up in the latter substance and both are attracted toward each other; in both cases, however, the induction of vibrations precedes attraction.

In order to produce the phenomena of attraction and repulsion the magnetic waves emanating from all magnetized matter must be synchronous. The magnetic "lines of force" may be considered as waves or ethereal impulses moving back and forth from the positive to the negative pole of the magnet and dissipating themselves into space from either pole. Thus, a number of bar magnets lying in a similar plane with like poles pointing in the same direction, will each induce a wave in the ether at exactly the same time and in the same direction, thus establishing a magnetic polarity, the frequency of the waves being determined by the substance and permanent magnetism of the earth.

Magnetic polarity or "polar sympathy" consists, then, of an etheric oscillation or wave movement through a magnet in a certain direction from the positive and in a reverse direction from the negative pole in any certain moment of time.

If the like poles of two magnets are presented to each other the waves in each magnet are in tune but opposite in direction, therefore they repel each other and the stress in the ethereal medium diminishes as the two magnets recede from each other, and it will reach an equilibrium only when the magnets are at a distance of one wave length, the distance traveled by the impulse in the ether in one-half the time of a complete oscillation back and forth. The waves set up by one magnet would then be in synchronism with those originating in the other magnet, that is, the return flow of the waves originating in one magnet would coincide with the outgoing waves of the other magnet at every point between the two magnets, or vice versa.

When unlike magnetic poles are presented to each other the strain in the ethereal medium induced by the set of waves of one magnet lagging behind those of the other one, causes the magnets to be attracted toward each other, the synchronism of the two sets of waves becoming perfect when the magnets touch each other, the two magnets becoming one, losing their individuality. If the magnets were in the same relative positions at a distance from each other greater than one wave

length and less than three wave lengths, they would have a tendency to place themselves at a distance of two wave lengths from each other.

From the above premises we conclude that at those places that are a distance of one wave length or multiples of a wave length from the exciting magnetic center, there will exist magnetic centers toward which magnetic matter will be attracted or repelled from. If, however, the particle of magnetic matter operated upon is free to reverse itself it will be attracted to the nearest center, pointing in one direction at one center and in the reverse direction at the next center, just as the needle of a compass reverses itself when presented first to one pole of a magnet and then to an opposite pole.

Prof. Barlow has shown that the magnetic properties of iron and steel are at their maximum at a blood red heat; also he found that between the maximum and minimum or zero state, the latter being a white heat, an anomolous change usually takes place, by which the end of a heated bar that acts positively or as a north pole at a red heat, gradually ceases to act as the temperature increases, and then acquires a negative polarity. This would go to show that the magnetic waves set up in the magnet are retarded (or increased?) by the conflicting heat waves until they are out of magnetic tune (this condition would be equivalent to that of a magnet half way between two

magnetic centers, where the etheric strain would be the same in either direction), the bar thus becoming non-magnetic. By a further change of pitch, the total loss or gain of time being equal to one-half the time of a complete vibration back and forth, the oscillations are again in tune but are in opposite phase to those set up at a red heat, the bar or magnet consequently exhibiting an opposite polarity. This phenomena might also be accounted for by the magnetic pitch being raised or lowered an octave, as without doubt oscillations several octaves above or below a certain magnetic pitch would also produce the phenomena of magnetic attraction and repulsion.

Ethereal undulations, whether set up by the discharge of electrified bodies or otherwise, apparently increases the corpuscular discharge of certain substances penetrated by them. This effect is utilized in a practical manner in wireless telegraphy as the waves set up by the electric discharges at the sending station on reaching the receiving station cause a greater molecular attraction of the particles of metal in the coherer and thus complete the electric circuit in which the coherer is inserted.

Electrified bodies discharge with a frequency and wave length in proportion to their size and thus from the wave length or frequency of ethereal undulations we are able to calculate the approximate size of the body in which any certain etheric

impulse has its origin; it is thus that we have gained a knowledge of the size of the ultimate corpuscles of matter. Truly the inductive powers of the mind of man are wonderful, and the result of his inventive genius astounds. By the use of the spectroscope substances which exist in distant stars are detected, and motions in the distant suns which otherwise would have been unknown are brought to light by this remarkable yet simple instrument.

It is within the realms of possibility that further investigation of the nature and frequency of etheric undulations may give us a method of accurately calculating distances by means of etheric wave lengths.

From the theory I have advanced for magnetism it is possible that as the planets have a certain relative distance from the sun that they may owe their distribution and orbits to magnetic centers formed by the great magnetic waves from the sun.

The direct electric current may be assumed to be a continuous electric discharge in the same direction from molecule to molecule upon the surface of the conductor carrying the current of electricity.

## PSYCHIC DEVELOPMENT.

*“The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said thou hast no husband:*

*“For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*

*“The woman said unto him, Sir, I perceive that thou art a prophet.” (John IV. 17-19.)*

There is a power or faculty in man which when properly cultivated and developed enables him to penetrate into the secret life of any individual with whom he becomes *en rapport*, seeing thus the past and present life of that individual as though he were but recalling his own experience.

I will now present complete lessons for the highest possible development of this psychic faculty of man. These lessons and thoughts for development are sufficient to enable anyone who desires to cultivate this higher faculty within to reach the highest possible mental attainments. I have nothing further than the following lessons to present upon this subject in the way of direct instruc-



tions, and no one, no matter what they claim, can give you any clearer lessons than these, and there are no "secret methods," etc., that can in any way aid you further or hasten your development. NO MATTER WHAT YOU MAY HAVE READ UPON THIS SUBJECT, NO MATTER HOW MANY MAY HAVE ATTEMPTED TO TEACH YOU HOW TO DEVELOP THIS FACULTY WITHIN YOU AND HAVE FAILED TO DO SO, IF YOU WILL FOLLOW MY INSTRUCTIONS TO THE LETTER YOU WILL BECOME MOST HIGHLY AND SPEEDILY DEVELOPED.

The stream of consciousness in which we live is not the only one which always exists in connection with our being. Our habitual consciousness consists of a mere collection from a multitude of thoughts and sensations which are always passing within this inner self. The memory of this inner self is perfect; it records permanently all sensations and impressions which may come to it, and is never asleep. In case of approaching peril to the entity in which it dwells, it perceives without any aid from the physical senses, and if the objective mind is developed so that it may receive impressions from this inner source, the former is aroused to activity by a presentiment of impending danger.

We have positive evidence through telepathy, that this psychic or soul force within, creates a



movement or projection of itself in the surrounding astral plane, which transmits itself to immense distances and becomes perceptible to those inner selves in harmony with our own. It penetrates the inner selves of all sentient beings, thus opening up a way for the exchange of sympathies and ideas between every sentient form which inhabits this world, or even between them and those who dwell beyond that space separating us from those higher realms above.

A psychic person is one whose inner self is placed in a receptive condition by passivity and concentration, when the invisible astral forms proceeding from the inner selves of others are felt by this self within and their message borne up to the objective mind as an intuitive thought. The actual fact of the action of the soul upon others at a distance, without the aid of the physical senses, has been clearly demonstrated by scientific investigation. The soul by its interior vision may not only see what is taking place at a distance, but may also know in advance what will happen in the future. The future exists potentially. There is a method in the succession of events, and in the relation of co-existent things which that soul, which has reached a higher development through the training and cultivation of its latent faculties, immediately siezes hold of. In other words, the perfect deductive reasoning of this inner self, together with its perfect memory, its ability to get

from the inner self of any other, any information that it may wish concerning that individual, enables this higher faculty within man to predict the outcome of all action, past, present and future, with an accuracy comparable to Omniscience. The profound significance of this fact cannot be overestimated, and we rightly conclude that the elements which make up the inner consciousness of man are clothed with the garb of Omniscience, and from their power to gain information of conditions beyond the range of the physical senses they appear to have all the essential attributes of Omnipresence.

The first conditions required for development is bodily passivity and quiet surroundings. The one great aim at first is to acquire a steady "concentration" of the mind, and while some of the exercises which I will hereafter present, may appear to be body training, yet, it is evident that every physical action must be preceded by a mental action.

In the start it must be clearly understood that the subject must be studied just as any of the *physical* sciences are studied; and while it is important that a passive and receptive condition of mind and body should be acquired in the commencement of training, yet there has been many erroneous ideas upon this subject, for without a complete understanding of the elementary parts which are productive of this phenomena, concen-

tration and passivity of mind is ineffective when immediate results are desired, and it would be no more possible to gain a higher development of this psychic faculty within while gazing abstractedly into a crystal, or while "sitting for development" in a dark room with a "magnetized" (?) cloth over your head, than it would be to acquire a knowledge of the multiplication table while you were endeavoring to see the traditional man in the moon.

There is a vast congeries of phenomena, known as psychic, that is, of an indefinitely varied character. This includes mesmerism, hypnotism and other methods of influencing others: clairvoyance, telepathy, spiritism, etc., but each and all of these phenomena have their origin in that inner self. Therefore, a complete understanding of the make-up and attributes of this inner self must be acquired. Man gained his first knowledge of the visible world through observing its condition and action, and by introspection, or observation of self by self, the mind is enabled to comprehend the processes used in the production of thought and other conditions of this self within.

The normal or objective consciousness is a function of those uncountable atoms which make up the brain cells, and is destroyed upon the dissolution or removal of the brain from the physical organization. It is this latter fact from which the materialistic scientists have formed their

postulate that "death ends all." Their erroneous conclusion arises from the belief that the soul, like the normal mind, is a function of the human organization, when from the very nature of things, we know that the opposite is true, that is, that the human body is but a function or attribute of the invisible self within.

We find that until the normal mind has been trained to inhibit its sensory impressions, it is difficult for it to concentrate its attention; that is, it is hard for it to think of one thing to the exclusion of all other impressions. Environment, therefore, has much effect upon the success of training.

The solitude of the wood, the silent chamber of your home, the seclusion of a monastery, or upon the still waters of a crystal lake, are all ideal places to develop in harmony with this inner self. Everything you do and your training is to enable the normal mind to subdue for the time being the many sensory impressions which are constantly coming to it, that it may receive clear intuitive impressions from within.

The first thing of vital importance is the cultivation of the *gaze*, or the faculty of directing the eyes toward some distant object without being objectively conscious of seeing anything. This faculty is acquired more easily in the open air or country. Fix your eyes easily upon some distant object and slowly walk toward it. Continue this exercise until you can look steadily at a distant

object for ten minutes without winking. This is a very beneficial exercise for improving and strengthening the eyes, which are naturally in focus to see things at a distance, but it requires a conscious muscular effort to see things at close range, and to avoid this conscious muscular action of the eyes is one object in acquiring the gaze.

To demonstrate your progress in the gaze, repeat the following experiment: Close your hands tight and with thumbs pointing upward, hold them as far from you as you can, directly in front of, and on level with your eyes. Close your right eye and look steadily at your right thumb; then move your left hand slowly to the left without allowing your gaze to move from the right thumb. If you have perfect control of your eyes, when your left thumb is about six inches from your right, it will pass out of sight, although it will be visible at a greater or less distance from the right thumb. This is a peculiar phenomena, caused by the image of the left thumb falling upon the entrance of the optic nerve at the back of the eye. (?)

If while practicing this exercise, some object comes into the range of your vision nearer you, do not let the focus of your eyes change, that is, do not see the object nearer to you. A blinking, shifting look is an indication of lack of determination or will, and if you acquire a stronger

control of your eyes you will be enabled, apparently, to look into the eyes of another person for any time that you may wish without winking, though really you perceive but a faint outline of the person toward whom your eyes are directed, as your eyes are not in focus to see near objects. The gaze is also a valuable aid in the cultivation of a strong personal power, as your argument will be more effective and convincing if you look squarely into the face of the person toward whom your conversation is being directed.

The deep trance is not necessary in order to produce the highest phenomena, and should never be used. The normal mind should be sufficiently active to make a record of all the thoughts passing through the inner consciousness. The object in the start should be to acquire the ability to make the "mind" a "perfect blank" any time this may be desired.

Memory and intuition go hand in hand, as one increases so does the other. One is often mistaken for the other as the mental process producing one is nearly identical with that required to produce the other. You wish to recall some name or number which you have forgotten. You try to think of it. What do you really do? If you will examine your mental process carefully you will find that your mind becomes a blank until some name or number is brought up to your consciousness; if this is not the one desired, the mind becomes



a blank again and waits for further impressions, and so on, until you recall what you desire.

This is the same process as is used in obtaining an intuitive thought, with the exception that the mind must be under more perfect control that it may perfectly inhibit all sensory impressions for a much longer time. It is as though one desired to talk over a long-distance telephone and had surrounded himself with padded walls where no outside sound could penetrate, lest they might obscure the words coming from the telephone.

After you have proceeded carefully with your training and have gained a perfect control of yourself you may then commence to ask questions. And here is the time where the "would-be psychic" commences to stumble, and thinks that he is now ready to solve the riddle of the universe, and without doubt his first question will be about the condition of some object upon the farther side of the moon. But as one would not expect to solve "quadratic equations" before he had learned to add and multiply, it would be unreasonable to suppose that he could accomplish any great results of a psychic nature in the commencement of his training; on the contrary the first results that you will get from your training and what also must be the first results desired, is to be able to perfectly recall the details of the actions which have taken place in your own life at any period of time toward which you may turn your atten-

tion, for it is evident that if you are unable to recall the details of that which has taken place in your own life there is small chance that you will be able to penetrate very closely into the past affairs of any other person. Thus the first result derived from your training will be an enormous increase in your memory and the ability to reason at a rapid rate both by induction and deduction. In fact, as stated in a former chapter, many of the thoughts that are attributed to intuition are only the results of a very rapid inductive and deductive mental process, and the mind which has trained to reason in the abstract, as by the study of higher mathematical formulas, will develop a high intuition much more readily than one whose mind has not been thus trained. All the great geniuses, like Newton, Kepler and others who were noted for their great physical discoveries, and Dalton, Davy and a host of others who made many discoveries in chemistry, were all great mathematicians.

The secret of being personally magnetic is to be open, frank, honest and determined. You must do what you say you will if you wish people to trust and believe you. You must center your thoughts, in other words, concentrate upon the object of your association with others. Cherish no grievance and do not harbor any harsh or unforgiving thoughts against any one you know. You must be pleasant and good natured if you



wish others to be attracted to you. Stop worrying about your past failures and present troubles. Worrying about your condition will only make it worse. If you keep smiling and cheerful, even if you do not feel that way, you will find that you did not have anything really worth worrying about.

Until the normal mind understands or becomes in harmony with the subconscious or soul mind to some extent it will always be discouraged.

Our soul and our material body make up the entity of our present consciousness. One is complementary of the other. Each is necessary for the other's present stage of existence. It has been said: "That nothing can cure the senses but the soul." The reverse is also true, that nothing can cure the soul but the senses. Thus when the soul is sick we seek relief in the gratification of our physical sensations. Have you not, often, when disappointed with the fulfillment of your desires, or sick with the falsity of one you have trusted, flung yourself face downward upon the cool sward, or buried your face deep in the sweet fragrance of a bunch of flowers, and have you not become refreshed by this communion with mother earth, and for the time overcome the achings of the soul with the stronger physical sensations? A law common to all material entities demands a rest for each or else their dissolution. Witness the fevered patient, when his whole system is burning with

the fires of disease, sleep is impossible for him, and his heated condition becomes unbearable. While the suffering of his mind at the thought of a slow and tortured approach to the dissolution of the body is beyond description. Then to relieve the mental strain, the normal consciousness is suppressed and he becomes delirious. And though the ravings of the mind may use some vital force, yet they are like a dream, purely imaginary, and he forgets for the time being, the true condition of his body. It is in this condition of the mind that the soul force is more readily able to restore harmony to the disordered body, as the normal mind is submerged in this higher consciousness of the soul, and does not antagonize the action of the latter by adverse suggestions. In the majority of all cases of sickness or ill health, the effect is heightened and the trouble increased by the patient giving away too much to his fears on the approach of symptoms, which do not always correctly indicate disease. There are recorded thousands of cases, where people have sickened and apparently suffered from some disease, when upon their death a post-mortem examination has disclosed the fact that their ailment was purely imaginary. This illustrates the baneful influence of adverse auto-suggestion. If you have learned concentration, that is, if you are able to think of one thing to the exclusion of all other impres-

sions, you have acquired a power of the utmost value to you. If you have any sickness, the trouble has been because you have given the body too little mental and physical attention and have dwelt too long upon your troubles, the consequence is that your mind is clothed with the unpleasant part of your experience until you have lost all confidence in your powers. Go alone into your room and shut out all outside influences. Have an easy seat where you can relax and be comfortable. Be sure there is plenty of fresh air in the room. Take up introspection and revolve the above thoughts over in your mind, and you will come to the correct conclusion that if there is anything really wrong with yourself, it is going to be remedied at once. And if you have enough vital force to heal a cut in your finger, the soul is still with you and you need not worry about some other disordered part of your body, for if you give it proper attention it will be just as easy for the soul forces or workers, to restore it to normal condition as it is for them to heal the cut in your finger.

( Center the mind strongly upon the place disordered and you will soon feel a gradual warmth glowing there, heralding the presence of the soul forces to remove the trouble or repair the injury. If you are in earnest in your endeavor you will be astonished at the results. Remember the axiom of life: "Only when the internal relations

adapt themselves to their external environments can life exist.”

( Science, through histology, or microscopic anatomy, has clearly shown that every physical organization is built of cytods and cells which are themselves alive. All living animal organizations are divisible, broadly into two classes: namely, unicellular organisms and pluricellular organisms. The former represent the lowest form of life. The latter are simply aggregations of the former, and these latter organisms are all guided and controlled by a central intelligence, which in man we call the soul, or subjective mind. This central intelligence, is not, as the materialistic biologists would have it, the sum of all the intelligences of which the body is composed. It is an independent entity capable of surviving the dissolution of the confederacy which it controls. The brain has no power of thought of itself. It is but the central station, through which the soul guides its human mechanism.)

Myriads and myriads of living cells are constantly at work upon the air and other nourishment received into our system, changing and renewing the dwelling place of our soul. Each of these soul workers have a special work to perform and are constantly reporting the condition of the body to the objective mind, telling it of want of more materials to build from, of a desire of the

help of the motor system to aid in the process of elimination or repair. These calls or messages from the soul workers the normal mind recognizes as hunger, thirst, rest, sleep, etc. If the physical body is disordered or troubled in any way, it is because we have not intelligently heeded these inner demands coming from the soul, or have exposed our body to physical injury.

These internal workers are not cognizant of the outward conditions or environments of the physical body except through the impressions received by the normal mind. And the function of the objective mind is to surround the body with conditions and environments, which will give the soul workers the least possible labor in keeping the body in perfect condition. (And as these workers have no other means of knowing the external surroundings of the body, save through the objective mind, they must accept as true all impressions coming from this source.) And the mind that exaggerates or worries about a real or fancied trouble is placing an extra burden upon these workers, by sending so large an army of soul workers (an increased flow of blood to the place), to repair the injury or disorder that much friction arises from overcrowding (the blood becomes congested and the part becomes heated or inflamed), the result being that the disordered part has really become worse, instead of better. (This shows the

baneful influence of adverse self-suggestion (auto-suggestion).)

This dual nature of man paves the way for a higher evolution, but the want of harmony between the normal mind and the inner workers of the soul destroys the usefulness of either. (But when the mind is constantly alert for every demand which may be made upon it by the inner workers and uses all means within its power to keep in harmony with this inner self, its effect is most beneficial upon the physical condition.)

(Get into the habit of introspection. Try to get a better comprehension of the action of your own mind. All thinking men now know that the power of man's mind over his body is actually superior to any disease. If you wish to have a strong mental control and will power, you must be careful to keep in good mental condition, for without good health you cannot have a strong, active brain. If the body is weak the mental power will be weak in proportion and you will not go about things with a strong enough determination to make your success assured. You must throw yourself more heartily into what you do, and not yield so easily to the influence of others. Every time that you succeed, your confidence in your ability will increase and you will have less doubt about trying higher tests. Do not let yourself be discouraged by seeming failures, as this would reduce your confidence. )

(After you are developed you will unconsciously

influence others, therefore, you should be very careful about your thoughts. Learn to control self by repeated exercises that you may control the power of your own soul. As your personal power increases you will be able to make an impression upon the mind of any one toward whom you may direct your efforts, thus placing your thoughts in their brain in the place previously occupied by the thoughts of their own. You will then have the power to control the action of any one by controlling their mind.)

The majority of the people do not drink enough water, consequently there are not enough fluids in their system to produce a proper elimination of waste matter. Such people are usually nervous and irritable, and are often troubled with indigestion and constipation. Every active adult needs two or three quarts of fluid daily to supply sufficient fluids for normal digestion. If this taking of fluids is neglected ill health is sure to follow. During the last half hour before retiring drink two or three glasses of pure, cold water, and repeat it as soon as you arise in the morning. You will not find it agreeable to drink so much water at first, but soon you will not do without it.

(At the moment of retiring try to get the mind in an easy attitude toward all the world, and do not harbor a harsh or unforgiving thought against any one you know, and as you compose yourself for sleep try to recall some pleasant incident of



your life, with its details or words that were spoken at the time. After you practice this way of going to sleep, you will find that your sleep is becoming more peaceful and resting. If you succeed in getting into this deeper sleep, you will probably feel on first awakening as if you had been asleep a long time, but the feeling will soon wear away and you will have very clear thoughts. Make your plans for the day at this time, as you will be more intuitive at the moment of awakening than at any other time, and as you develop, this intuitive period will extend longer through the day and your inner impressions will be very strongly marked.)

It is not necessary for you to carry your training to the deep illumination of the Yogi and esoteric of the Orient. As only by a life-long training can you reach some of these higher attainments, such as those gained by some of the Oriental adepts, who by long training and development of the subjective faculties and with the aid of a secret code of time signals, are able to transmit any message verbatim to an associate adept.

In the start you will not get clear word impressions. The language of the soul is symbolic and most of the impressions thrown up to the objective mind at first will not be clearly understood. You will be walking along the street when something will seem to impel you to turn down another street, and if you follow the impulse, you will very likely meet some person you wished to



see, witness some unusual occurrence, or avoid some danger to your own person. But you must follow the impressions that come to you if you wish to hasten your development; they have the same source as conscience, and unless you heed the intuitive thoughts that come to you, your instinctive impressions will become dulled just as the voice of conscience is stilled when it is repeatedly sinned against.

Go where you can be alone and quiet and recline in an easy position. Put everything off from your mind of a disturbing nature, and so arrange your affairs that there will be nothing to interrupt your meditation. Revolve all the thoughts thus far presented, over and over in your mind, strongly desire that you may receive impressions from the subjective mind. Affirm to yourself that you can and will develop this harmony between the two minds. Then take up the following concentration exercise to develop and strengthen the objective mind. Have a picture before you, as a photo of someone, or any picture, and quietly look at it for a few minutes. Study the details carefully. Then close your eyes and try to see the picture with your eyes closed. Select out some prominent part and develop that first. Each time that you open your eyes to look at the picture add another feature to your image, and so on until you can recall the whole picture, and hold it in your mind to the exclusion of all other impressions.

Take up this practice in an easy manner without a strained effort, so that you will have very little consciousness of the process, or to the object of the exercise.

Practice and vary this exercise until it becomes very easy to you to see any of the many familiar objects around you while your eyes are closed. Take this practice up with written capital letters until you are able to see the form of any letter you think of. This latter practice is absolutely necessary if you wish to be able to read sealed envelopes or any other concealed writing.

(Remember that every organ and part of the body is under control of the subjective mind. Train and practice until the subjective mind will obey your commands. Sexual purity is required and total abstinence from intercourse is necessary to receive any immediate results from training.)

You develop the vision phase of clairvoyance by closeting yourself all alone in a dark and silent room. Lay flat on your back upon a bed or couch; have two magnets suspended in such a manner that they will just reach your temples where you are lying, and so arranged that they will swing away from your temples when they are released from the hands; this is important, for should you fall asleep while you are practicing this exercise, the hands will relax and the magnets will swing away from you and then you need not be afraid of sinking into a too deep trance to commence with. Hold

the magnets with the flat side against your temples, in such a manner that the north pole of one magnet is nearest to the ear on one side, while on the other side the south pole of the other magnet is nearest to the ear. This will embrace the head without much pressure or crossing of the magnetic vibrations.

When you have everything arranged satisfactorily and are comfortable, close your eyes and turn them upward. Flashes of light will soon appear, and glimpses of changing forms. *Do not try to examine the visions at first, as this tends to inhibit them.*

Let your mind remain perfectly passive and drift along as in a dream and do not try to remember what you have seen. And do not try to force visions into your mind. After you have developed the power of mental seeing, the visions will become more strongly marked, you *then* may remember what you have seen. *Proceed carefully at this stage of development*, for if you pass through this period successfully your development will proceed more rapidly, and you will soon be able to see any person thought of and just what he is doing at the time. If a person of whom you are not thinking is seen in your mental vision, it is because that person is thinking of you or is touching something you have been in contact with. The vision of this event is real.

To cultivate the vision of the mind as in the

above lesson and then practice to see any object or person that you may think of, is the real and proper power of thinking. But you must continue this practice until every thought you produce upon anything makes a mental picture clear and strong in your mind. *This is clairvoyance*, and is the quickest method of developing for professional mediumship. All these exercises should be practiced in a darkened room at first, but soon you will be able to see anything you wish by closing your eyes and becoming perfectly passive. You will then be unable to think of any person or object without beholding them in your mind as a reality. If you think of pleasure, you will have beautiful and charming thoughts. If you form continually in your mind, a picture of health and strength, it will so impress your being and soul with its ever present image, that the sub-conscious mind will copy it in your own organism and you will soon be free from all impurity and disease. Be cheerful and do not keep your mind in a state of tension. Keep your face relaxed and smiling and you will soon feel the peacefulness and exultation of that soul, free from all evil influence.)

Clairaudience is the developed psychic sense by which we hear the sounds and words connected with our visions.

Psychometry is the soul sense by which we feel the thoughts of others or know the history of objects by personal contact.

Inspiration is the inflow of truth coming from a higher plane through the agency of the spirit world, with which the soul or sub-conscious mind is in harmony.

Intuition is the psychic sense through which we perceive the motives of others, or their relation to future events, and through this sense we are also warned, or receive prophetic knowledge of the result of present action.

Clairvoyance is the interior vision with which we see persons, places and things, hidden or beyond the range of physical vision.

(Practice closing your eyes and seeing any of the many familiar objects around you, or the face of some dear friend. This is a most valuable acquirement for anyone, whether poet, artist or mechanic; it will increase the memory to an astounding degree, and is the first step in the way to clear mental vision and intuition.)

In the generation of the electric current from mechanical energy, a number of wires wound upon an armature are caused to revolve rapidly, within a magnetic field. (This has led to the discovery of a method of developing an animal magnetism by the expenditure of physical energy.)

(After you have practiced the vision phase in connection with the use of magnets against your temples for at least one week, compose yourself very quietly while you lay flat upon your back and try to stop thinking entirely while you are

becoming passive. Close the hands tight and with arms uplifted rotate your hands swiftly around each other for a short time. As soon as the arms become tired let them fall lifeless to your sides for a few minutes and become perfectly motionless. The hands should be unclenched and lay lifeless as possible. You will feel a great magnetic sensation and tingling in your hands, which will later on extend all through your body, giving you a delicious sense of exhilaration and strength. After you have developed a strong magnetism in this manner every person who takes your hand will feel a pleasant thrill or magnetic shock and you will have a positive power to cure disease, not only in your organism, but by placing your hands upon the disordered part in yourself or any other person you will be able to remove the trouble in a very few treatments. If your hands are cold when you start to practice the above exercise, rub your palms hard together until they commence to burn. This will make a better conductor of the magnetism generated by the rotary movement. When you attempt to raise your arms to commence a second rotation you will probably find yourself powerless to do so for a moment, and you will also find it hard to stop the rotation when you wish. This is due to the subjective mind taking you under control. If these exercises are kept up regularly at short intervals for a half hour every day, you will notice an involuntary movement of



your hands and finally your hands will be controlled by your inner self, and if you are sitting at a table you will seize a pencil and write messages upon subjects and regarding persons and things you have never known about. *This is called automatic writing.*)

This subjective control is a very valuable attainment. And while in ordinary movements it is mainly the result of repetition or habit, as in walking, eating or breathing. Yet by a higher development of the subjective control spontaneous movements will be made without knowledge of effort upon your part. Thus the accomplished performer upon a musical instrument or any complicated mechanism, is able to perform difficult and intricate movements while his mind is upon some other subject. And astonishing as it may seem to an undeveloped mind, this higher consciousness within is not only able to think without the aid of the normal mind, but will also cause the hand to write down the subject of its thoughts, while you are in a state of passivity. Soldiers have been known to sleep while marching, walking just as straightly and steadily as if their actions were governed by their normal mind.

( If you once understand the relation which exists between the spiritual and the material body, you at once see that the soul is the real source of life to the corporeal organism, having complete charge and control over all its functions. The

fundamental laws of all sentient beings are the same. *Self-Preservation, Nutrition and Reproduction* are the three instinctive activities common to all. And had not these three instincts been perverted by the ignorance and indifference of men there would not be one sick person in all the world. An animal in its natural state is subject to less disease than is man with all of his superior reason.

Reason being most highly developed in man, and, as we have seen, stands or should stand guard over his actions, he should present to the world the most perfect health and conduct of all creatures.

(After you have developed your intuitive faculty to a slight degree of proficiency, it will be best for you to follow your own inner impulses in regards to your further development, as you will receive information in this way that will have an immediate application to your individual case.)



## ALL FOR THE BEST.

*“Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.”* (John IX, 3.)

Nothing happens by chance. Every effect is governed by some cause which the psychic mind may predetermine. To the developed soul, “Faith is fate, Desire is destiny.” There is no destined end, no fatal attraction which may hinder the progress of a determined soul when it has reached a higher comprehension of the Divine principle within. Have you not thought in moments of deep seriousness, that there might be some way of living and thinking, some system of action, through which you might gain all your heart desired? And have you vainly sought that way? You wish to gain influence, to be cultured, beautiful and thoroughly healthy. You want nice things around you and money to gratify your ambitions. Everyone wishes these things. And there is not one desire which comes to you, but the soul with all the omnipotence of the unseen world, is anxious and ready to fulfill it for you.

And in so far as what you desire does not interfere with any higher cause you may have every ambition gratified. It is the Spirit of the great unknown, ardently desiring for the higher evolution of the material form, which fills your mind with grand and sublime aspirations.

Have disappointing and distressing conditions come into your life? Have you suffered both physical and mental pain, disfigurement or deformity? Have you been homeless, friendless? Have even those you loved turned away from you and left you to drink alone of the bitter cup of despair? Remember that the Son of Man had not where to rest his head. "Whom the Lord loveth, He chasteneth." We all have felt at times the great master Sculptor at work upon our lives, but have we not grown more "perfect through suffering" the blows of His chisel? And in our moments of direct extremity and agony, has there not been some hope, have we not felt the presence of an unseen power?

"Shedding soft drops of pity,  
Where the sharp edges of the tool have been."

Disappointment and suffering are not meant to embitter our lives. It is a high privilege, a special training, to bring us into sweeter communion, a closer relationship, with

the omnipotent Ruler of Life. And we need to "eat grass like the ox, and be wet with the dew of heaven, until seven times pass over us," that we may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The inspired prophet says: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." "Why will ye die, O my people?" It is because there is an errant and evil influence abroad, set in motion by the errors and sin of past ages, which has blinded many to the true knowledge of the soul. And this evil spirit, which the Gospel calls legion, is the blind force which souls have to conquer, to liberate themselves from the bonds of earth. And until each soul is free from this fatal attraction, their lives will be filled with misfortunes, their spiritual progress hampered, and they will never realize that they, themselves, are a manifestation of, and from the Most High. And for this lack of knowledge of which the prophet speaks, their souls will not reach those higher planes of existence but will be consumed by their evil desires, and their existence blotted out forever. Who will not give all his wealth, yea, his body, his present house of clay, in order that he may gain this knowledge, through which he may become immortal? But the sac-

rifice is not required; if you seek and gain this knowledge of the Infinite and the Eternal all of your physical needs will be supplied, and the gratification of your physical senses other than to keep the house of your soul pure and sweet will sink into insignificance in comparison to the pleasure derived by the soul in its subjective advance through the realms of the spirit.

I am a believer in happiness. I am quite sure that our beneficent Creator meant all of His creatures to be happy. But until the normal mind understands or becomes in harmony with the subconscious mind or soul, it will always be dissatisfied with itself. It is this unconscious longing for a knowledge of the infinite powers within us which makes us discontented. Physical gratification may give momentary pleasure, but true and lasting happiness comes from the soul alone.

All human aspirations protest against annihilation. To develop the soul powers until one may comprehend the nature of the thinking principle within, is a thing so important that only those who have lost all feeling can rest indifferent to it. It is by controlling the mental faculties and directing them toward the grand and sublime, that man is enabled to reach the highest spiritual attainments. It is this higher development of the soul that has

given to the world its most noble characters. Happy is the soul who has learned to enter into the silence and receive Divine impressions from the beyond.

But there is nothing immortal but truth, and of truth there is much, infinitely much, to learn. Human knowledge compared with omniscience is a drop of water compared to a limitless ocean. And this higher spiritual development, or Divine birth, is the door through which we may penetrate into the secret realms of the great unknown. Fiction may have its uses, may be entertaining and beneficial in certain cases, but all novels whatever, the best equally with the worst, have been obliterated and faded almost to the oblivion of their respective efficacious generation. This is the superscriptional curse, hieroglyphiced against the whole category of fiction.

When you fully understand some of the powers of the soul, death to you will be but the passing into a new phase of existence, where your spiritual progress will be very rapid and unhampered by the limit of your physical body. When you have developed that deeper sleep you will be able to leave your earth-body at will, may even view it as it lays silent and senseless before you. And some day when the material organism becomes unfit for the dwelling-place of your real soul-body, you will leave it for-

ever, and immediately see the glory of the beyond as you ascend to the higher realms of God, where, if you are worthy of His mercy, and have obeyed the commands of this Great Ruler, you may dwell forever in the light of His Divine Presence, and those forms who have associated with you during your material existence will lay the useless body away and it will again become a part of the silent earth.

“Nor yet in the cold ground,  
Where thy pale form was laid with many tears,  
Nor in the embrace of ocean, shall exist  
Thy image. Earth that nourished thee, shall claim  
Thy growth, to be resolved to earth again,  
And lost each human trace, surrendering up  
Thine individual being, shalt thou go  
To mix forever with the elements.”

This is, indeed, what takes place with our earth-body, and Bryant gives us a true picture of the end of all material forms, but he lacked a higher knowledge and faith, for we know that to the soul of man

“There is no death; the stars go down,  
To rise upon a fairer shore.”

## NOTES.

Note 5. Among the thousands who have consulted me during my public practice in hypnotism, mesmerism, clairvoyance, etc., I have successfully treated hundred of persons who were suffering from what is usually termed hallucinations. These cases would range all the way from temporary mental aberration to complete insanity. Medical treatment in such cases has little if any value, and in most cases the patient has comparatively fair health. In my experience with hallucinated (?) patients I have been led to believe that there is a *real reason* for these abnormal conditions of mind, other than a weak mental state; I think with Polonius: "Though this be madness, yet there is method in it."

One of my clients, whose name I am not at liberty to divulge, I will mention. He was a young man, highly educated, a printer by occupation. He had an excellent memory, and would often recite long passages of prose and verse from prominent authors for the entertainment of his associates. He, however, was frequently subjected to nervous periods in which he, apparently, was obsessed. He came to me and explained his condition of mind with the utmost sincerity; I will quote his own words: "Yesterday an old woman took my eyes for a long time and used them, and when I try to sleep others come and burn my fingers with lighted matches and take my brain to study with; can you make them stop it?" I told him that I would soon put a stop



to these annoyances, and while carefully inquiring into his case, through telepathic influence I threw him into a subjective condition, and after giving him both verbal and telepathic suggestions about his condition, I arranged to have him come back at certain dates. He had about the same story to tell when he came back the second time; they had "stopped using his eyes and brain, but they now took him and made him walk about the street until he was completely exhausted." I left him in my office for a moment and watched him carefully from a connecting room, while I started to give him telepathic suggestions. He stood before a large mirror and as soon as I left him alone he commenced to make grimaces at his reflection in the glass, and said to himself: "This is not me, this is not me." It was a sight to move the strongest heart to pity. Notwithstanding his mental trouble, he was able to work at his occupation, except when, to use his own words, "those people had kept him from sleeping and had tired him out from using his mind." After several treatments, I had the satisfaction of removing these subjective periods entirely.

This is one from a number of similar cases coming under my immediate attention, and in my investigations in this and similar cases, I have concluded that all such cases are the result of the original *ego*, or personality, as the outcome of overwork or study, being dethroned by an inferior *ego*, who assumes temporary charge of the brain and body. This in many cases the patient is partly aware of, imagining that it is some witch or demon who has him under control; and being unable to understand the real cause of his condition, he attributes it to any plausible cause which may be suggested to his mind; the patient may in many cases, as the result of re-



peated suggestions, be made to attribute his condition to any new cause which the operator may suggest. Herein lies my success in restoring an afflicted person to a normal condition; and I am at the present time making an exhaustive study in this line of work in the hope to establish a method for the general treatment of insanity. Hypnotism is of but little value in treating these abnormal mental conditions, although a patient in this condition is in a condition similar to hypnosis, and like a subject in this latter state, if he is given a premise to reason from, he will reason deductively and his reasoning will be correct from the premise given, no matter how inconsistent his conclusions may be when compared with his waking experience.





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